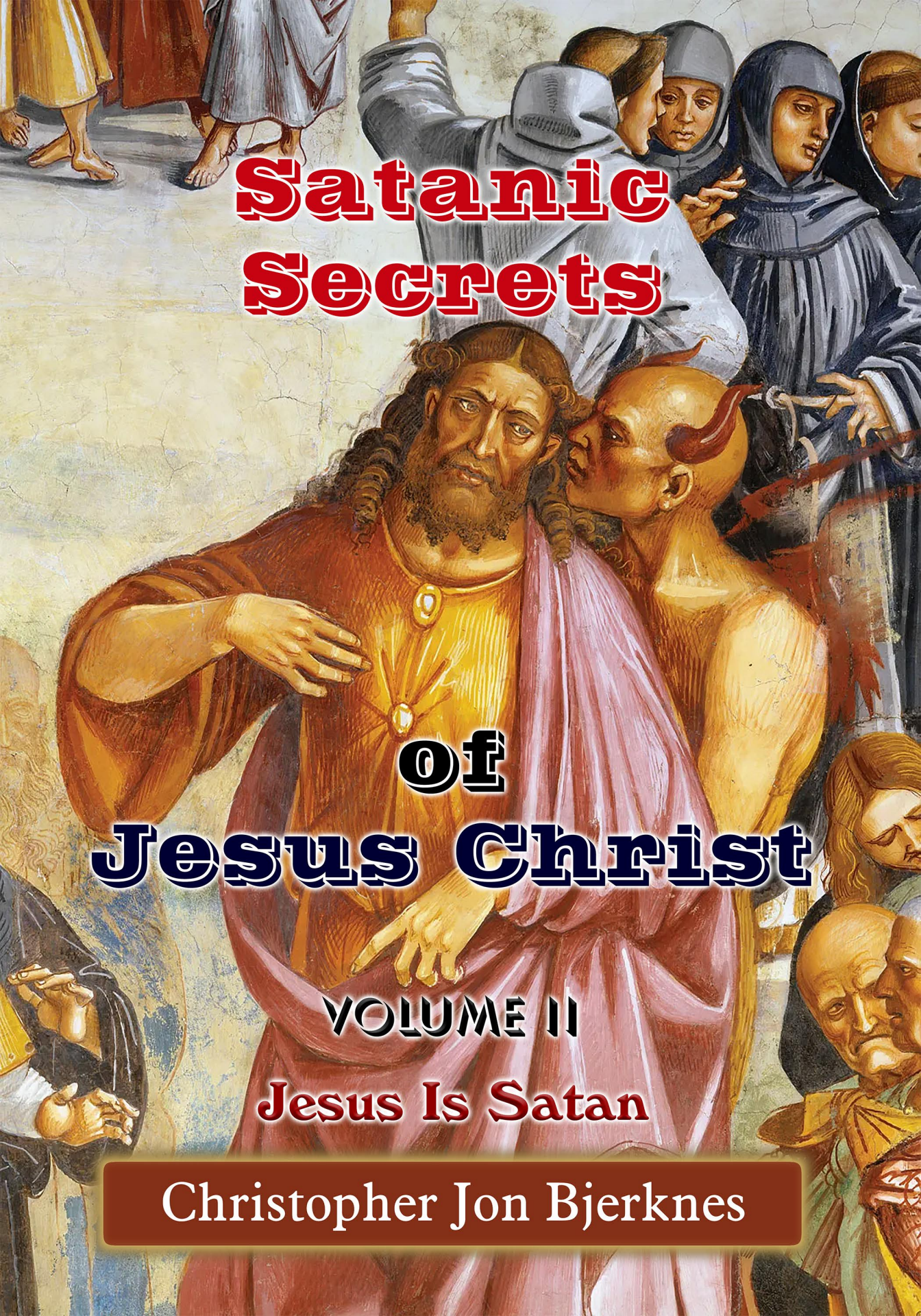

Satanic Secrets of Jesus Christ

VOLUME II

Jesus Is Satan

Christopher Jon Bjerknes

CHRISTOPHER JON BJERKNES

Satanic Secrets of Jesus Christ

VOLUME II

JESUS IS SATAN

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Satanic Secrets of Jesus Christ

Volume I
WAR CURSES AND CACODÆMONS

Volume II
JESUS IS SATAN

Volume III
CHRIST AND THE *CHAOSKAMPF*

Volume IV
FINAL JUDGEMENT

Beware the World to Come

Rise Above the Gods Who Hate Us

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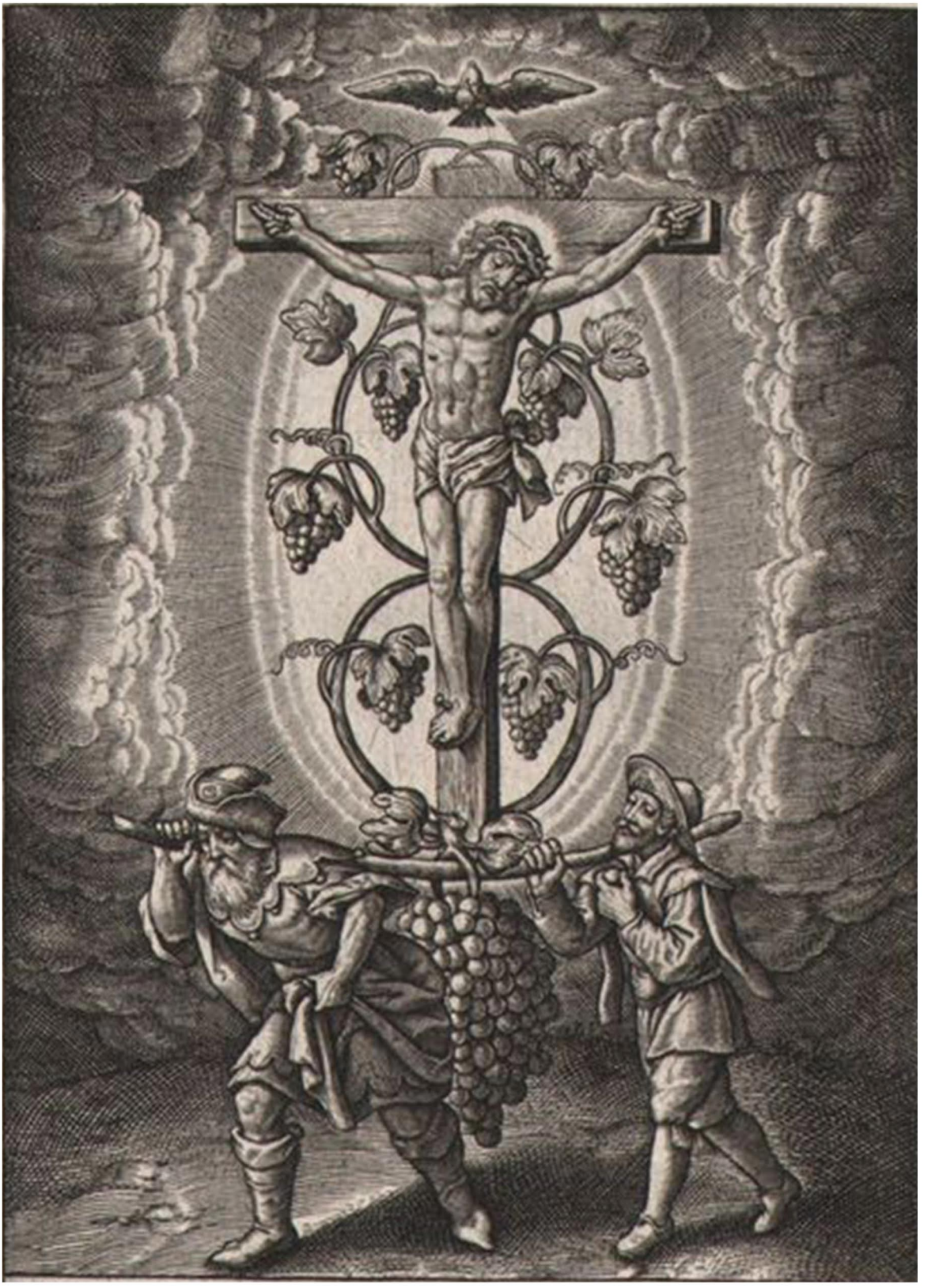
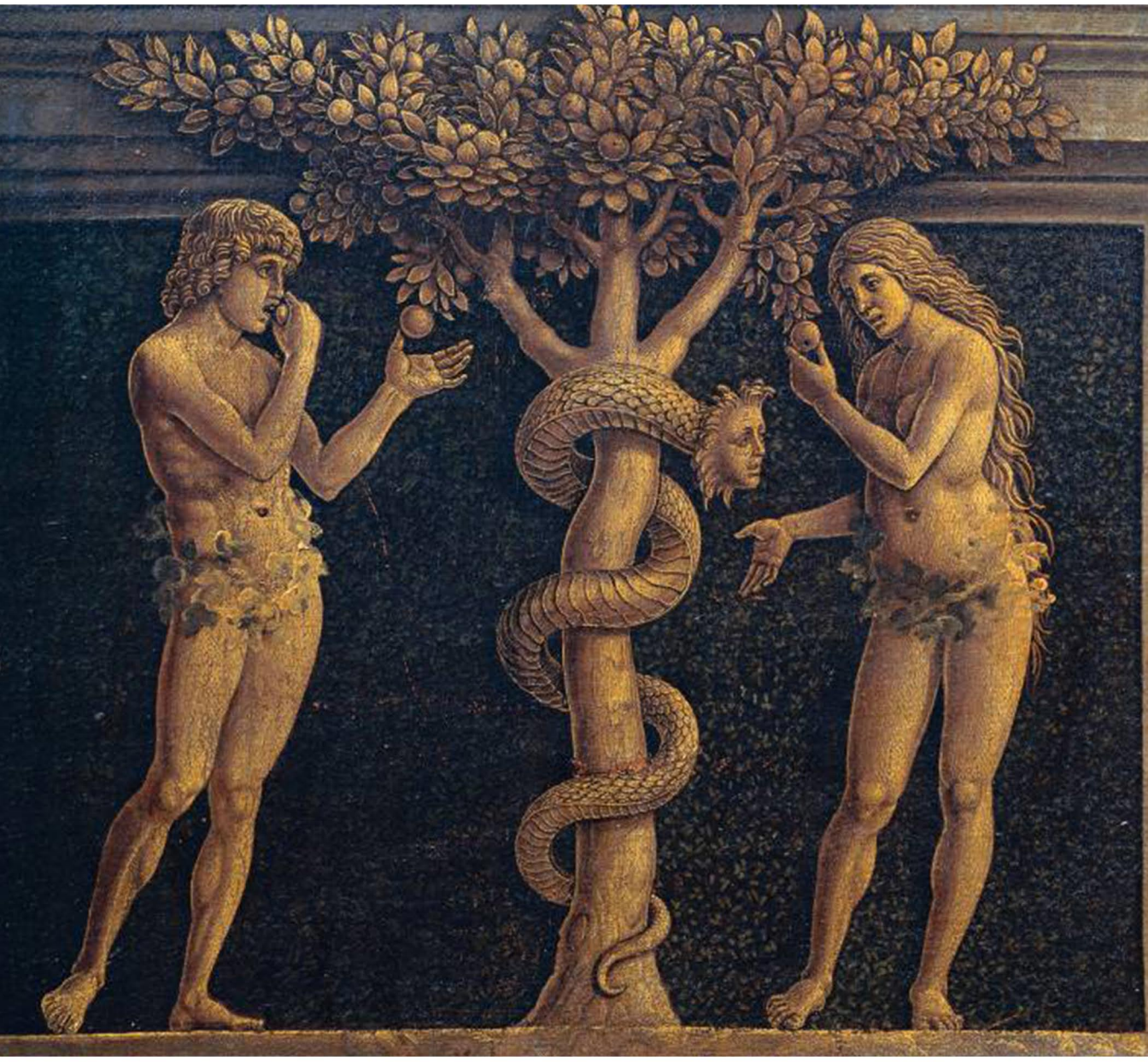
JESUS IS THE SERPENT CRUCIFIED ON THE TREE OF DEATH



THE TREE OF DEATH IS A GRAPEVINE



THE SERPENT JESUS TEMPTED ADAM AND EVE AND HIS DISCIPLES TO EAT THE UNRIPE FRUIT OF THE TREE OF DEATH

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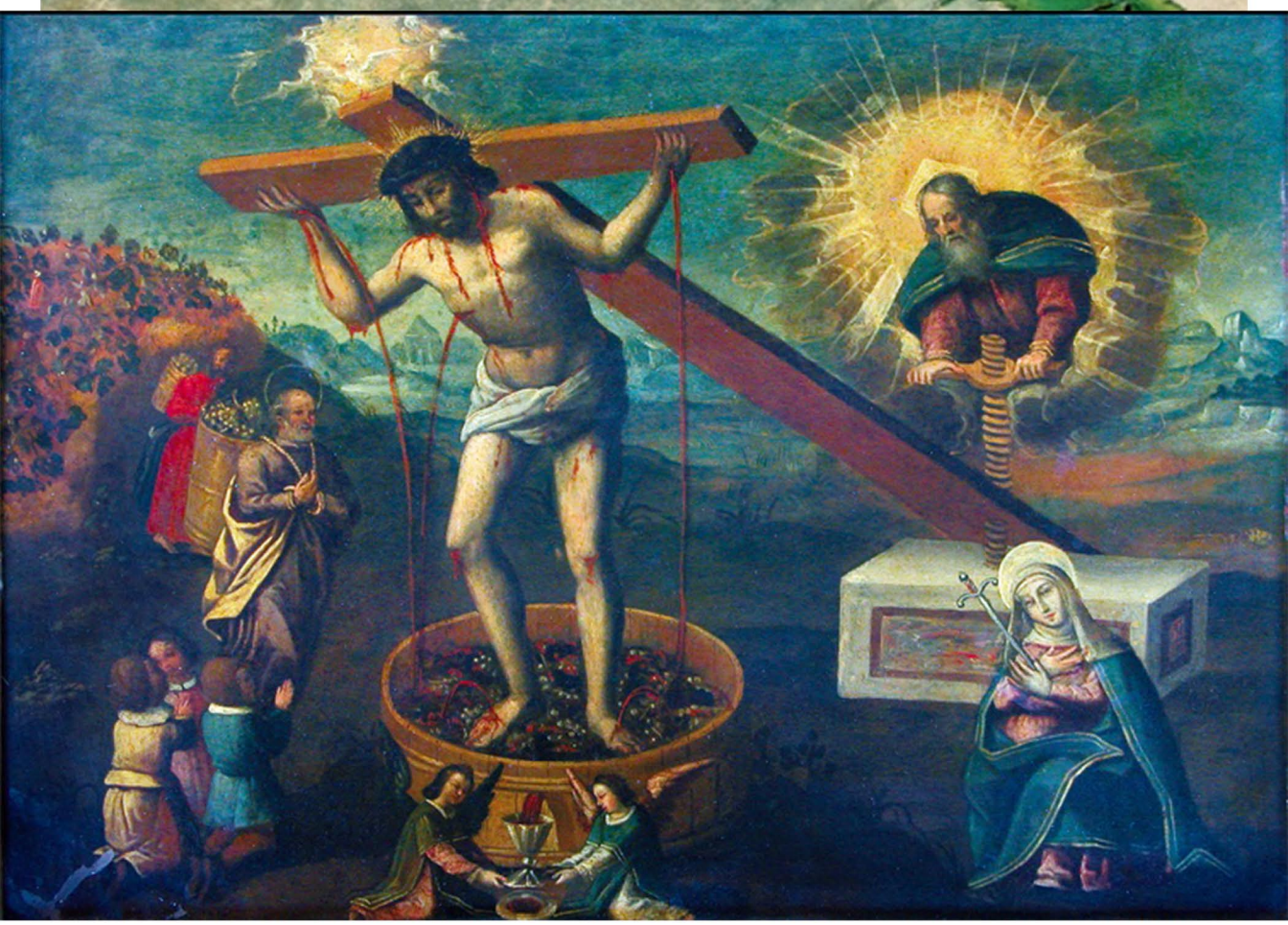
CHRIST TREADING THE WINEPRESS



O crux ave spes unica hoc passionis tempore
Piis adde clementiam reis dele crimina
Te nostra supplex gloria per cuncta laudet secula
Amen
Ecce agnus dei ecce qui tollit peccata mundi
Ecce homo
Ecce mater tua
Quem aspexerunt et planxerunt omnes tribus terre
Ecce agnus dei ecce qui tollit peccata mundi
Ecce homo
Ecce mater tua
Quem aspexerunt et planxerunt omnes tribus terre
Ecce agnus dei ecce qui tollit peccata mundi
Ecce homo
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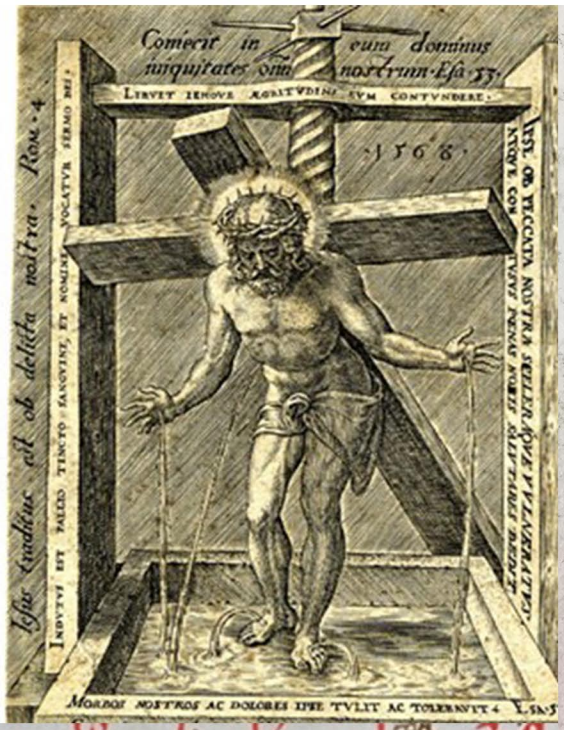
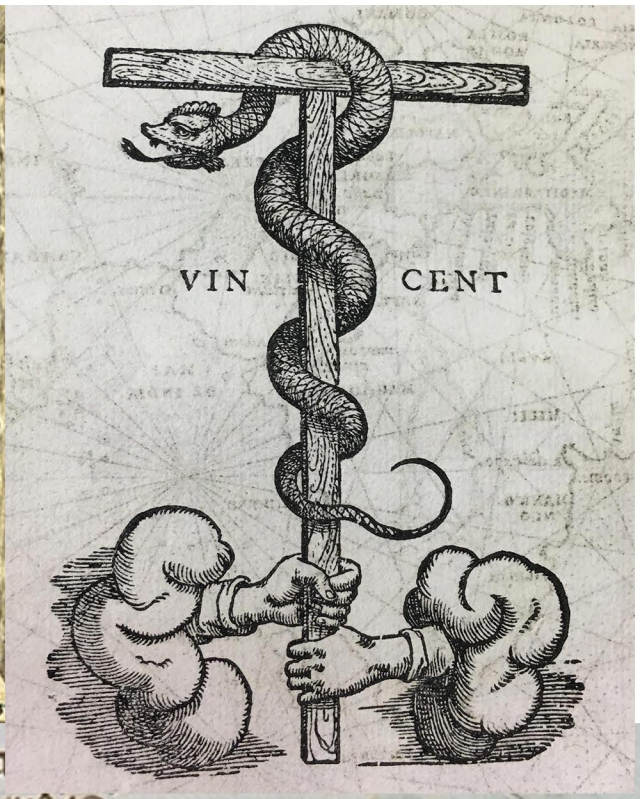
Quem aspexerunt et planxerunt omnes tribus terre

TORCVLAR CALCAVI SOLVS ET DE GENTIBV
S NON EST VIR MECVM ISAIÆ 63


Comecit in eum dominus
iniquitates om nostrum Esa 53
LIBVIT IEHOVE AEGRITVDINE EVM CONTVNDERE
1568
Iesus Crucifixus est ob delicta nostra Rom 4
MORBOS NOSTROS AC DOLORES IPSE TVLIT AC TOLERAVIT 4 Esa 53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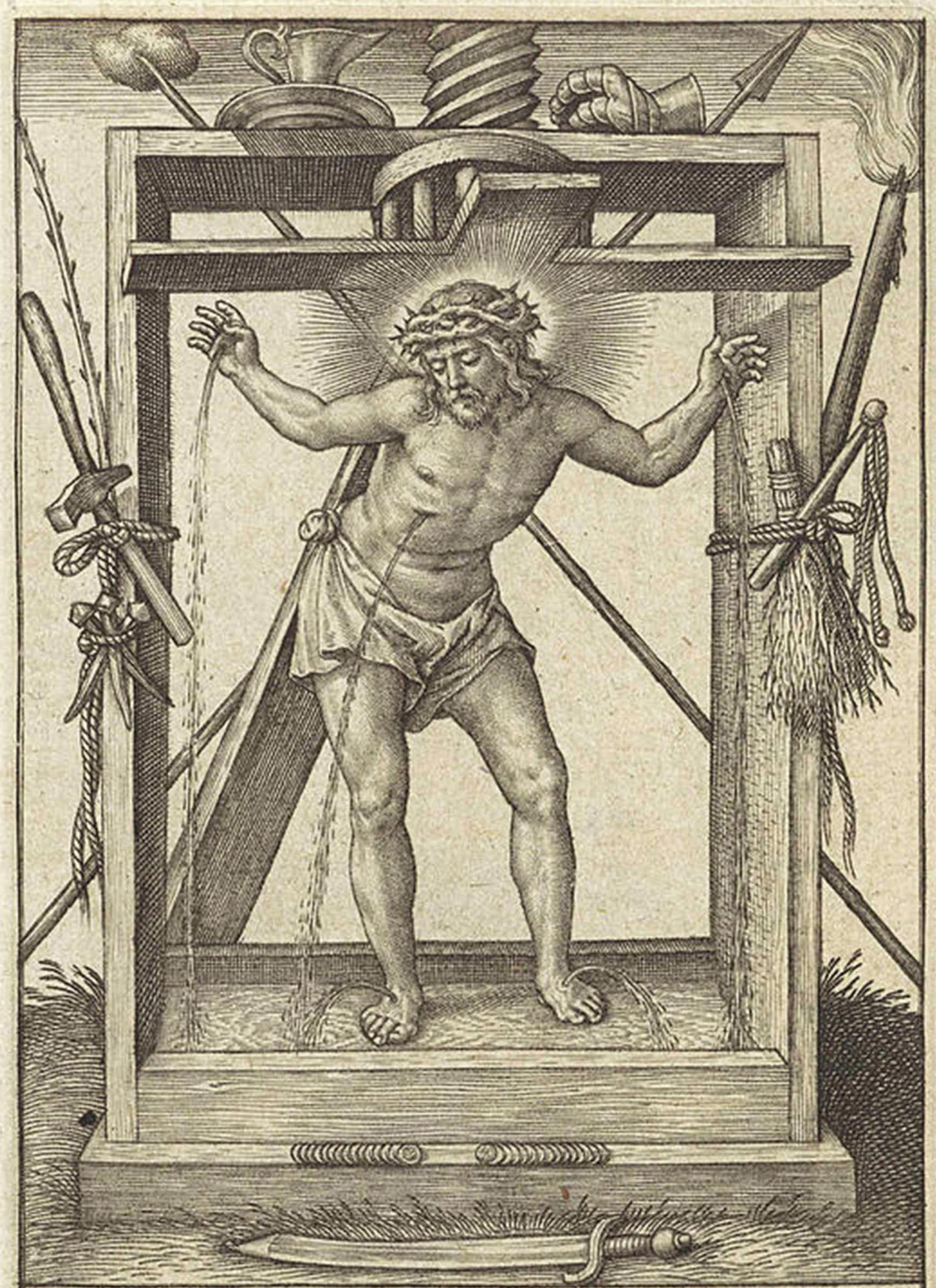

Torcular calcaui solus, et de gentibus
non est vir mecum. Isai. 63.

Hieronymus Wierx fecit et excud. Cum Gratia et Priuilegio. Buschere.

1 JESUS IS THE DEICIDAL DEMON SHEZMU, YAHWEH IS JEALOUS UNAS

1.1 Introduction

The Jews have often been accused of Deicide for killing the god Jesus Christ, but it is actually Jesus Christ and the Christians who commit Deicide by eradicating the Pagan Gods. Jesus is supposedly still alive. The Egyptian, Babylonian, Persian, Greek and Roman Gods have all perished at the hands of the Christians in the name of Christ. The Egyptian Gods Shezmu and Unas were devoted to slaying all the other gods, and masses of human beings, as well. They referred to their bloodsoaked slaughter as "treading the Winepress." Yahweh and Jesus likewise proclaimed that they "tread the Winepress."

A winepress is a tub in which grapes are trampled into grape juice which is then gathered and made into wine. Those who tread the winepress are drenched in the juice of the grapes, which resembles blood. When Shezmu, Unas, Christ and Yahweh discuss treading the Winepress, they mean shedding oceans of blood. The process stains their garments red.

Christianity is based upon the cannibalism of the Eucharist and the human sacrifice of Jesus on the Cross. The Cross is the Tree of the Knowledge of Good and Evil. Jesus is a Grapevine which symbolizes the Serpent in the Tree of Knowledge. The wine of the Eucharist is the blood of Christ which is extracted in the Winepress of the crucifixion. It is venomous because the fruit is unripe. Christians mimic their cannibalistic and genocidal gods by eating and drinking them, just as Shezmu (Jesus) and Unas (Yahweh) eat and drink the other gods. Yahweh and Jesus' primary goals are to get rid of the other gods and the Gentiles. Jesus and Yahweh are Shezmu and Unas.

Judaism and Christianity are fully committed to genocide and Deicide, which they euphemistically style, "salvation and monotheism." The God of Israel, "Jehovah" or "Yahweh" as they call him, is a cannibalistic god who slays and consumes all the other gods, and large numbers of human beings, as well. Christians have mass murdered tens of millions of fellow Christians, as for example in the Thirty Years' War. They have left dead the entire Pantheons of Egyptian, Babylonian, Greek and Roman Gods, among the many other gods of their Pagan ancestors. Christian bloodlust will not be sated until all of humanity has departed the Earth for the heavens in plumes of smoke and ash. They plan to destroy us all, and why do they pursue this Satanic agenda? Because,

> "Jesus said, 'My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jewish leaders. But now my kingdom is from another place.'"—New International Version

Has it never occurred to Christians that Jesus is not their friend? Christians have burned Pagans and blasphemers at the stake as human sacrifices to Yahweh and Jesus. They have also set fire to the beautiful Pagan temples of their ancestors. They eat and

drink the body and blood of Christ like vampires. They curse and kill any and all who do not embrace their patently absurd Christian mythologies. How have they convinced themselves that they are the good guys? How can Jesus be anyone other than Satan?

Jesus is the Messiah. The term "Messiah", or "Christ", simply means the "Anointed One". The Jews, like many other ancient peoples, used to anoint their kings, priests and prophets with fine oils as part of their coronation.[1] The Egyptians would anoint the dead when they mummified them.

Mary anointed Jesus for burial with expensive perfume.[2] Jesus was anointed for other purposes, as well. He was the Messiah "anointed for war", who brought the sword down from heaven to slaughter the Gentiles.[3] Jesus was the anointed Messiah Son of Joseph whose role it is to rule over the Gentiles and eat away at them from the inside.[4] Jesus was anointed as the High Priest of Satan, Melchizedek. And Jesus was the anointed False Prophet and Deceiving Spirit. Each of these figures were described in the *Septuagint*, which was written in Greek version and became the Old Testament. Jesus was part of a plan to bring Shezmu to Earth so that he could cleanse it of the Gentiles and their gods by treading on them in the Winepress.

According to the Old Testament, the Cacodæmon Yahweh seeks to kill off all the other gods and all the Gentiles. Yahweh is the genocidally racist, wrathful, hateful, bloodthirsty and jealous God of Israel, who regularly pronounces curses against humanity and exterminates entire nations.[5] Yahweh is pledged to end Gentile life, and so too are Christians, because they have been led to believe that life is death, and death is life eternal. They think they are the new Jews whom the God of Israel has chosen to annihilate the human race and its many gods.

It made Yahweh exceptionally angry when the Jews did not obey his clear commandments to completely eliminate the Gentiles—and when they worshiped foreign gods. Gentiles sustain the lives of their gods by lovingly worshiping them and tempt the Jews to do the same. This endangers Yahweh's existence, because if the Jews stop worshiping Yahweh he will be lost from memory as has happened to countless other gods.

Since Yahweh does not really exist, the ancient Jews invented Yahweh to provide themselves with a pretext and a highly developed plan for exterminating the *Goyim*. As part of that plan, they created a mythical suffering servant of Yahweh who would slay the Gentiles' gods and the Gentiles by fooling them into believing that he had come to save them, when in fact he had come to slay every last one of them. The Old Testament referred to this mythical servant as the Angel of the Lord, *Ha-Satan* (the Adversary). Since Satan does not actually exist either, the Jews invented the myth of the messiah Jesus and Christianity, so that Jesus and Christians could fulfill the important and necessary roles that the Old Testament assigned to Satan, those of tempter, accuser, prosecutor and punisher of the Jews—and deceitful guardian angel and executioner of the Gentiles, whom Satan falsely blames for all the sins of the Jews. Satan as Christ, as Guardian Angel of the Gentiles, is actually a Trojan Horse who arrives not to help, but instead to bring harm and tread the Winepress.

According to Jewish mythology, when Yahweh's anger was kindled he destroyed

his own temple and slaughtered large numbers of Jews. The destruction of the Temple, mass slaughter and exile were the punishment the authors of the *Septuagint* prescribed for the Jews' disobedience to Yahweh. The Jews had always hated the Cacodæmon Yahweh who had chosen them as his own. They only ever worshiped him out of fear for their lives, so that he would refrain from harming them and instead would vent his eternal rage on the *Goyim*. The Jews shared a common goal with the god they created to eradicate all other races, in part by eliminating their gods and corrupting their religion. The authors of Judaism filled Yahweh's mouth with War Curses pledging to wipe out the *Goyim* and make the Jews rulers of the Earth through usury and the corruption and destruction of Gentile religion. The architects of Judaism converted their plans into Yahweh's curses and his mythical prophets' visions.

When Yahweh failed to defeat the Gentile gods and exterminate the Gentiles, as he had promised to do as part of his bargain with the Jews, Yahweh blamed the Jews instead of himself for his disappointing failures. Despite his claim to rule the Heavens and the Earth, the Gentiles' gods roundly defeated Yahweh and entered his temples. Their Gentile children conquered the weak and outnumbered Jews again and again, and defiled Yahweh's houses. When the superior Gentiles conquered the inferior Jews and destroyed their temples, Yahweh blamed the Jews in fits of rage, not himself, and falsely claimed to have destroyed his own temples, by himself, just to show the Jews that he was their god and they had better worship him or else, despite the fact that they hated and rejected him again and again throughout their history. The Jews have always so disliked Yahweh that today the majority of Jews are atheists. Yahweh is such a disgusting and ineffective god that most modern Jews have not only rejected him, they have entirely abandoned all religion. *Psalm* 78:35-41 describes the relationship between the Jews and the God of Israel,

> "They remembered that God was their Rock, that God Most High was their Redeemer. But then they would flatter him with their mouths, lying to him with their tongues; their hearts were not loyal to him, they were not faithful to his covenant. Yet he was merciful; he forgave their iniquities and did not destroy them. Time after time he restrained his anger and did not stir up his full wrath. He remembered that they were but flesh, a passing breeze that does not return.
>
> How often they rebelled against him in the wilderness and grieved him in the wasteland! Again and again they put God to the test; they vexed the Holy One of Israel."—NIV

The Alexandrian Jews who wrote the *Septuagint* and put Yahweh's endless curses into his mouth ensured that there was simply no way for the Jews to get rid of him, as most Jews wanted to do, because even when he destroyed his own temple, he would see to it that the Jews were carted off as slaves and exiled until they returned to their fear of the God of Israel and obsequiously worshiped him again, despite their seething contempt for him and everything he stands for—with the lone exception of his loathing for the *Goyim*, which they all shared. The *Septuagint* established these myths so that

the common Jews would obey their leaders who presumed to speak for nonexistent Yahweh and expressed themselves through the literary device of his tongue. The pages of their books were filled with their mundane plans, not divine prophecies. They were carried out by living Jews, not their imaginary gods.

The Jews of Alexandria, Egypt imposed their prescribed punishment of exile on the Jews of Judea, so that they could chase them around the world and have them subvert the Gentiles' nations from within. They created Christianity to serve as Satan so that Christianity would actually do what fictitious Satan could not do, bring about the destruction of the Temple in Jerusalem and scatter the Jews to the ends of the Earth so that the dispersed Jews could then subvert and annihilate the Gentiles everywhere they settled. The immensely wealthy family of Alexandrian Jews composed of Philo Judæus, his brother Alexander Lysimachus and Tiberius Julius Alexander carried out the plan expressed by their ancestors in *Lamentations* 1:3, 8, 10, 15; 2,

> "Judah is gone into captivity because of affliction, and because of great servitude: she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits. [***] Jerusalem hath grievously sinned; therefore she is removed: all that honoured her despise her, because they have seen her nakedness: yea, she sigheth, and turneth backward. [***] The adversary hath spread out his hand upon all her pleasant things: for she hath seen that the heathen entered into her sanctuary, whom thou didst command that they should not enter into thy congregation. [***] The Lord hath trodden under foot all my mighty men in the midst of me: he hath called an assembly against me to crush my young men: the Lord hath trodden the virgin, the daughter of Judah, as in a winepress. [***] How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger! The Lord hath swallowed up all the habitations of Jacob, and hath not pitied: he hath thrown down in his wrath the strong holds of the daughter of Judah; he hath brought them down to the ground: he hath polluted the kingdom and the princes thereof. He hath cut off in his fierce anger all the horn of Israel: he hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire, which devoureth round about. He hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew all that were pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire. The Lord was as an enemy: he hath swallowed up Israel, he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation. And he hath violently taken away his tabernacle, as if it were of a garden: he hath destroyed his places of the assembly: the Lord hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest. The Lord hath cast off his altar, he hath abhorred his sanctuary, he hath given up into the hand of the enemy the walls

of her palaces; they have made a noise in the house of the Lord, as in the day of a solemn feast. The Lord hath purposed to destroy the wall of the daughter of Zion: he hath stretched out a line, he hath not withdrawn his hand from destroying: therefore he made the rampart and the wall to lament; they languished together. Her gates are sunk into the ground; he hath destroyed and broken her bars: her king and her princes are among the Gentiles: the law is no more; her prophets also find no vision from the Lord. The elders of the daughter of Zion sit upon the ground, and keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground. Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people; because the children and the sucklings swoon in the streets of the city. They say to their mothers, Where is corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers' bosom. What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach is great like the sea: who can heal thee? Thy prophets have seen vain and foolish things for thee: and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens and causes of banishment. All that pass by clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem, saying, Is this the city that men call The perfection of beauty, The joy of the whole earth? All thine enemies have opened their mouth against thee: they hiss and gnash the teeth: they say, We have swallowed her up: certainly this is the day that we looked for; we have found, we have seen it. The Lord hath done that which he had devised; he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath caused thine enemy to rejoice over thee, he hath set up the horn of thine adversaries. Their heart cried unto the Lord, O wall of the daughter of Zion, let tears run down like a river day and night: give thyself no rest; let not the apple of thine eye cease. Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the Lord: lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every street. Behold, O Lord, and consider to whom thou hast done this. Shall the women eat their fruit, and children of a span long? shall the priest and the prophet be slain in the sanctuary of the Lord? The young and the old lie on the ground in the streets: my virgins and my young men are fallen by the sword; thou hast slain them in the day of thine anger; thou hast killed, and not pitied. Thou hast called as in a solemn day my terrors round about, so that in the day of the Lord's anger none escaped nor remained: those that I have swaddled and brought up hath mine enemy consumed."

The mythical story of the exodus of the Israelites from Egypt never actually took place, as is proven by the 5th Century BC *Elephantine Papyri* which make no mention of any such exodus, because it never happened. The mythology of the Exodus is entirely allegorical. Philo of Alexandria clarified the fact that the *Septuagint* is a series of allegorical tales that teach the Jews Platonism and the Greek Orphic myths, which in many ways ultimately derive from Egyptian mythology. The fabricated story of the Exodus cryptically relates not to the exodus of the *Jews* from Egypt to Palestine, but rather to the exodus of the Egyptian *Gods* from the Egyptians to the Jews who adopted them in hopes of getting rid of Yahweh, who is himself the jealous Egyptian God Unas.

The Jews believed that the Egyptians had the most powerful gods of all gods. The Alexandrian Jews sought to commandeer the Egyptians' Gods for the Jews. They also sought to trick the Egyptians into disbelieving in their own Egyptian Gods. The Alexandrian Jews were inspired to do this by the Greeks, who had subverted Egyptian religion with a new god the Greeks had invented and named "Serapis". The Greeks heavily promoted their new god Serapis in North Africa, including Alexandria, Egypt, as means to create harmony and peace in their empire by encouraging religious homogeneity. It was well known that the Greek myths were largely derived from the Egyptian myths and there was a direct correspondence between numerous Greek myths and gods and those of Egypt, so the syncretism between Greek and Egyptian religion was easy to achieve and not entirely insincere.

The Jews, whose religion taught them to mercilessly destroy all other peoples, viewed religious conversion as a means with which to trap an entire people and ensnare them with foreign gods. *Deuteronomy* 7:2, 16-18 states,

> "And when the LORD thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them: [***] And thou shalt consume all the people which the LORD thy God shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve their gods; for that will be a snare unto thee. If thou shalt say in thine heart, These nations are more than I; how can I dispossess them? Thou shalt not be afraid of them: but shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt;"

Jesus became a snare with which to trap the Gentiles. Though Jesus presented himself as if the savior of the Gentiles, he was instead always devoted to annihilating them, as several texts in this book prove. *Psalm* 69:22,

> "Let their table become a snare before them: and that which should have been for their welfare, let it become a trap."

The Alexandrian Jews sought to copy what the Greeks had done. The North African Jews sought to supplant Egyptian religion and the contrived worship of Serapis

with a new god they themselves created and named Jesus. They sought to claim the Egyptians' gods for the Jews and made Jesus a mirror image of the bloodstained Egyptian God "Shezmu" who slaughtered the other gods and fed them to Unas. The Alexandrian Jews also sought to make the Greeks and Romans abandon and despise their own gods in favor of mythical Jesus, and to syncretize the best of those Pagan gods, which were then free for the taking, with Judaism. Such things often happened in the ancient world. The Jews were by no means exceptional in this regard.

The Jews thinly veiled their Judaic myths by turning Horus and Seth into Esau and Jacob, and Osiris and Isis into Yahweh and Asherah. But they kept carefully hidden their dark secret that they truly worshiped the worst and most dangerous, deadly, genocidal and deicidal Egyptian gods, Shezmu and Unas. Unas devoured the other gods which Shezmu slayed, cooked and fed to Unas, together with countless human beings. Unas bathed in the anointing oils and perfumes Shezmu produced. He drank the wine of extracted blood Shezmu pressed out of the heads of the gods and human beings in Sezmu's deicidal and genocidal Winepress.

The pre-Christian Jewish text *Lamentations* copied the Egyptian myth of the Egyptian god Shezmu, who treaded the Winepress and extracted the blood of his victims to make wine of it for Unas to drink. Jesus was the son of the virgin daughter of Judah, Mary. *Lamentations*, together with a host of other pre-Christian Judaic texts, expressed the Jews' plans and served as a model for Christianity, the destruction of the Temple by the forces of the Alexandrian Jews under the direction of the crypto-Jew Tiberius Julius Alexander and the exile of Jewry during the "Times of the Gentiles". *Luke* 21:24,

> "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

1.2 Deicidal Jesus Kills the Pagan Gods and Gentiles, the Cannibal God Yahweh Eats Their Flesh and Drinks Their Blood

The Gods of Egypt admired fine oils and exquisite perfumes, much like Jesus the anointed Christ. They were also cannibals and had an insatiable appetite for the blood of the other gods and of human beings, just like Yahweh and Christians. Jesus is the Egyptian God Shezmu, commonly known as Satan. Shezmu/Jesus kills the other gods, cooks them and feeds them to jealous Unas, the chief God of Israel Yahweh. Jesus and Christianity kill all the Pagan gods they can lay their hands on. Shezmu also slays human beings and serves them to the chief god Unas. In both Egyptian myth and Christianity, this slaughter is allegorically symbolized by the harvest of grapes and treading of the winepress. Jesus and Shezmu's garments are stained red with the blood of their victims. Bunches of grapes are graphically depicted in Egyptian glyphs and art as collections of human heads harvested by Shezmu. Shezmu treads the Winepress and extracts the blood of the Grapes to make Wine for Unas. Bloodthirsty Jesus likewise

treads the Winepress to exterminate humanity and feed our souls to Yahweh. Jesus turned water into wine, meaning he prepared the souls of human beings by extracting their blood so that Yahweh (Unas) could drink it. Jesus stomps on severed Gentile heads to press out their blood, which is the soul, and gathers it in a vat for Yahweh to drink. Shezmu manufactures anointing oils and perfumes, which Jesus relishes and spreads over his winepress tromping feet, and which are needed to anoint kings, priests and prophets, as well as the dead, as was done to Jesus to prepare him burial and war.

Often, when they have gained the power to do so, Christians tortured and murdered Pagans and destroyed their temples and images of their gods. They recently rampaged through several Muslim nations and took millions of innocent lives. Christians forced conversions at sword point and punished blasphemy against their gods with a cruel and violent death, including offering their victims to their gods by passing them through the fire. Christians act just like their homicidal and deicidal Egyptian God Shezmu. They even mimic Shezmu by killing him, cooking him, eating him and drinking his blood in the form of the Eucharist, as above, so below. Christians are deicidal cannibals, just like their gods Shezmu and Unas. Christians are made in the genocidal and deicidal image of Shezmu and Unas, just as the Egyptian Jews who created Christianity intended.

The Egyptians offered wine to the gods as a substitute for blood. The winepress crushes grapes. Grapes are symbols of human heads. In Egyptian icons of Shezmu, bunches of grapes are depicted as bunches of human heads. Pressing the grapes murders the people and releases their souls in the form of blood/wine so that the gods can consume oceans of this blood as a sacrificial offering. Jesus treads this homicidal and deicidal Winepress. His garments are stained red with the blood of his innocent victims. *Isaiah* 63:1-6,

> "Who is this coming from Edom, from Bozrah, with his garments stained crimson? Who is this, robed in splendor, striding forward in the greatness of his strength?
>
> 'It is I, proclaiming victory, mighty to save.'
>
> Why are your garments red, like those of one treading the winepress?
>
> 'I have trodden the winepress alone; from the nations no one was with me. I trampled them in my anger and trod them down in my wrath; their blood spattered my garments, and I stained all my clothing. It was for me the day of vengeance; the year for me to redeem had come. I looked, but there was no one to help, I was appalled that no one gave support; so my own arm achieved salvation for me, and my own wrath sustained me. I trampled the nations in my anger; in my wrath I made them drunk and poured their blood on the ground.'"—NIV

In Egyptian myth, Shezmu killed the other gods and dismembered their bodies. He produced fine oils and perfumes for the gods. Mary anointed Jesus' feet with perfume for burial, not kingship. Egyptians mummified the bodies of their dead by removing

their organs, which is a form of dismemberment like that performed by Shezmu. The Egyptians rinsed out the eviscerated corpse with wine and fragrant herbs. Mary rinsed Jesus' winepress stomping feet with her tears and perfumed them to anoint him for burial. In the story of the resurrection of Lazarus in *John* 11, Lazarus had been dead for four days. Jesus asked that the stone covering the entrance of his tomb be moved out of the way. Lazarus' sister Martha protested that the corpse would surely stink. But it did not, because Jesus, Shezmu, is a divine perfumer who gives death a sweet scent.

The mythology of the Jewish Exodus from Egypt is an allegorical representation of the Jewish theft of the Egyptian's gods. The Jews were ever envious of Gentiles, especially the Egyptians whom they mythologized as if the Firstborn Sons of Chaos. The Egyptian pyramids symbolize mounds of Chaos which the Egyptians called "*Benben*". To the Jews, Egypt was the seat of Primordial Chaos and the pyramids were temples to Chaos which soaked in the energy of the Sun, which shone exceptionally brightly in Egypt. Chaos is the Kingdom of Satan and the Jews want to reign over it. Primordial Chaos existed before Order and is the substratum for Creation. Gentiles existed before Jews, and are the Firstborn of Chaos. The Firstborn receive a double inheritance from their father, and the Jews want to cheat the Gentiles out of their inheritance by killing them off and taking their gods.

The Jews seek to take the place of the Egyptians and plan to build a new Jewish temple in Egypt. The mythology of the Exodus spuriously claims that the god of the Jews slaughtered the Firstborn of Egypt as a massive human sacrifice for the benefit of the Jews. Through this sacrifice of the Firstborn of Egypt, the Jews symbolically became the Firstborn of the Gods of Egypt and inherited the double birthright from Satan by default. As is proven by numerous passages in the *Septuagint* which they themselves wrote, the Alexandrian Jews always planned to mass murder and disperse the Jews of Palestine and make Egypt the seat of Jewry. *Isaiah* 19:19-22 conveys the plan to convert the Egyptians to what became Christianity, causing them to disbelieve in their own Egyptian Gods, which the Jews then commandeered for themselves,

> "In that day there will be an altar to the Lord in the heart of Egypt, and a monument to the Lord at its border. It will be a sign and witness to the Lord Almighty in the land of Egypt. When they cry out to the Lord because of their oppressors, he will send them a savior and defender, and he will rescue them. So the Lord will make himself known to the Egyptians, and in that day they will acknowledge the Lord. They will worship with sacrifices and grain offerings; they will make vows to the Lord and keep them. The Lord will strike Egypt with a plague; he will strike them and heal them. They will turn to the Lord, and he will respond to their pleas and heal them."—NIV

The final temple of the Jews is slated to be built in Egypt, not Jerusalem, and it will be a temple to Satan, not Yahweh. It will be a shrine dedicated to Freedom and Chaos, not Yahweh's tyrannical Law and Order. When Shezmu runs out of other gods to murder, he will slay the chief god, his master Unas and take his place. Jewish leaders

will ensure that any temple built in Jerusalem is eventually destroyed, just as they ensured that the first two temples, if either of them really ever existed, were destroyed. This is the cryptic message conveyed by *Lamentations* in chapters 1 and 2, which is that the Jews themselves destroy their own temples in the name of Yahweh so that they are obliged to fear and obey their self-appointed and unelected leaders who coerce their obedience through mass murder and cruel exile. The goal of Judaism is for the Jews to take the Egyptians' place, meaning by Egyptians all Gentiles who are the Firstborn of Chaos and so are free and righteous children of Satan—in the twisted minds of the Judaists. The Gentiles' joy, beauty, love, goodness and freedom which are manifest in their gods Pan, Phanes Protogonus, Apollo, etc., makes the Jews genocidally jealous, just like their god Yahweh whom they created in their image. The Jews' leadership are planning for a reverse Exodus and takeover of Egypt, which they likely plan to make the center of Judaism as a replacement for Rome and Jerusalem. They either plan to destroy the pyramids and replace them with their own, or will just lie to their future generations and falsely claim that Jews built the pyramids, which is already the false narrative the Alexandrian Jews incorporated into the Torah.

The Alexandrian Jews created the myth that the Israelites constructed the pyramids, which are the graves of the divine Pharaohs and Temples of Chaos. This deliberate lie is deeply meaningful to the Jews. The Jews seek to become masters of Chaos and the Jews' Messiahs are modeled after the Pharaohs, whom they claim to have buried in the pyramidal mounds of Primordial Chaos, as was fitting for the Firstborn.

Ultimately, the Jews plans to kill off both Unas and Shezmu and take their place, just as the Jews, Christians and Muslims kill off all the Pagan gods. The slaughter will not end until only one is left to do the killing and the Jews plan to be the last gods leaping and stomping on the Winepress. They will then drink a final toast to all those whom they have slain and suck down a cup of their blood (*Bava Batra* 74a). The biblical stories of Adam and Eve and the Tower of Babel are allegorical legends which imitate the Greek myths of Prometheus and Atlantis. The plan is for the Jews to use knowledge to become gods themselves, deicidal gods who kill off the other gods, just like Shezmu and Unas kill off the other gods, and just like the Abrahamic faiths forcefully kill off the Pagan gods and the Pagans. The Abrahamic faiths are largely pretexts for engaging in cannibalism, deicide and genocidal homicide. The sacrificial offering of Christ to both Satan and Yahweh is the ultimate expression of human and deicidal incestuous cannibalism. The Jewish gods consume their Firstborn son Jesus to prevent him from ever reigning over them, just like Kronos ate his babies—and Shezmu and Unas consumed their divine offspring. Christians also snack on Jesus, because he was the "Son of Man" as well as the "Son of God". The goal is for humans, meaning Jews and only Jews, to replace the gods by employing science and technology to make themselves immortal and androgynous creators of life with entirely free wills. It is a very megalomaniacal, narcissistic, twisted and perverse corruption of human nature, the will to survive and the human will to procreate. Humanity eventually devolved to produce those who are bent on exterminating humanity. The Jews faced a self imposed evolutionary pressure to seek to murder all of the Firstborn, because

they slaughtered every one of their own Firstborn children and fed them to Moloch. Only those Jews who were willing to do this survived and produced more children to murder. The ancient Jews sought to make their hatred of humanity an inbred instinct.

Shezmu, in the guise of Jesus, slaughters Christians to provide sustenance for Unas, who has become Yahweh in Judaism. The Jewish pantheon and heavens mirror the Egyptian array of the gods and heavenly bodies in many important respects. Khonshu is the Egyptian god of the Moon and the son of Ra and his wife. Like Toth, Konshu is a god of time. Jews mark time by the phases of the Moon. Kronos (Saturn) is somewhat like Khonshu. Khonshu supposedly reigned as Pharaoh in Thebes and the god Osiris appeared as his son the Pharaoh in other parts of Egypt. Jesus, the Satanic God of the Moon, poses as if the divine King of the Jews and son of Yahweh in Rome. The messianic king of the Jews is a Jewish copy of the persona of the Egyptian Pharaoh. The Jewish Messiah closely resembles and is patterned after both Pharaoh, who was the son of the gods and their messenger to humanity, and Plato's Philosopher King.

In the *Exodus* myth, Yahweh enamors the Egyptians with the Jews so that the Egyptians loan their gold, silver and jewelry to the Jews who then steal it and carry if off to Palestine both to enrich themselves and to ruin the generous and loving—in Jewish minds gullible and stupid—Egyptians. *Exodus* 12:35-36,

> "And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: And the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians."

The Jews cast the notorious Golden Calf out of the gold which the Israelites had pilfered from the kindhearted Egyptians (*gullible Goyim*). The story is symbolic, not real. The Jews stole the treasure which was in fact the Egyptians' Gods, not their gold, and recast them into the Gods of the Jews. The Egyptian bull-god Apis (Osiris) was transformed into the Jews' Golden Calf, which the Jews then promptly cooked and consumed out of obedience to Unas, who makes Shezmu roast the other gods and then eats and drinks them. *Exodus* 32:19-20,

> "When Moses approached the camp and saw the calf and the dancing, his anger burned and he threw the tablets out of his hands, breaking them to pieces at the foot of the mountain. And he took the calf the people had made and burned it in the fire; then he ground it to powder, scattered it on the water and made the Israelites drink it."—NIV

The same allegorical tale is retold in *Judges* chapter 6 where Gideon destroys the Altar of Baal (the bull-god Moloch) together with the wooden Asherah Grove, which is then used as sacrificial fuel to burn Gideon's idolatrous father's bull as a sacrifice to Yahweh, just like the Golden Calf was burned, ground up and drunken down. It was

not the Jews themselves who traveled from Egypt to Palestine. It was instead the gods of the Egyptians who were carted off by the Jews to serve them and smite the Gentiles, leaving the Egyptians empty handed and ruined with no supernatural protection or assistance. The Egyptians' gods had built the Egyptians' empire and it was hoped they would do the same for the Jews who took them over.

These stories also correlate to the myth of Abraham and Isaac, and the ritual sacrifice of Jesus to Satan. The Angel of the Lord who appears in *Judges* 6 slays human beings and the Pagan gods. He is Shezmu, the Egyptian God who treads the Winepress and thrashes the Wheat, meaning he crushes human heads and stops human hearts from beating so that he can feed their souls to Unas. The Angel of the Lord is Satan and he cooks Yahweh's meals in imitation of Shezmu who cooks those he kills and feeds to Unas, both gods and men. *Judges* 6:11-22 retells the Egyptian myths of Shezmu and Unas with an Israelite cast of characters,

> "The angel of the Lord came and sat down under the oak in Ophrah that belonged to Joash the Abiezrite, where his son Gideon was threshing wheat in a winepress to keep it from the Midianites. When the angel of the Lord appeared to Gideon, he said, 'The Lord is with you, mighty warrior.'
>
> 'Pardon me, my lord,' Gideon replied, 'but if the Lord is with us, why has all this happened to us? Where are all his wonders that our ancestors told us about when they said, 'Did not the Lord bring us up out of Egypt?' But now the Lord has abandoned us and given us into the hand of Midian.'
>
> The Lord turned to him and said, 'Go in the strength you have and save Israel out of Midian's hand. Am I not sending you?'
>
> 'Pardon me, my lord,' Gideon replied, 'but how can I save Israel? My clan is the weakest in Manasseh, and I am the least in my family.'
>
> The Lord answered, 'I will be with you, and you will strike down all the Midianites, leaving none alive.'
>
> Gideon replied, 'If now I have found favor in your eyes, give me a sign that it is really you talking to me. Please do not go away until I come back and bring my offering and set it before you.'
>
> And the Lord said, 'I will wait until you return.'
>
> Gideon went inside, prepared a young goat, and from an ephah of flour he made bread without yeast. Putting the meat in a basket and its broth in a pot, he brought them out and offered them to him under the oak.
>
> The angel of God said to him, 'Take the meat and the unleavened bread, place them on this rock, and pour out the broth.' And Gideon did so. Then the angel of the Lord touched the meat and the unleavened bread with the tip of the staff that was in his hand. Fire flared from the rock, consuming the meat and the bread. And the angel of the Lord disappeared. When Gideon realized that it was the angel of the Lord, he exclaimed, 'Alas, Sovereign Lord! I have seen the angel of the Lord face to face!'"—NIV

The goat which Gideon sacrificed under the Tree of Knowledge was the Scapegoat. It was the Paschal Goat-Lamb that was to become Jesus Christ, as was the Unleavened Bread. Satan consumed them in his fire, because Shezmu always cooks Unas' meals before delivering them to him to eat.

1.3 The "Cannibal Hymn" from the *Pyramid Text*

Jesus and Yahweh are both cannibals. They murder and eat the other gods and human beings. They also feed humanity Jesus' poisonous Flesh and Blood in the form of unleavened Bread and sacramental Wine of the Eucharist, which curses the *Goyim* with Death because they are eating the Unripe Fruit of the Tree of Death just like Adam and Eve did. It is offered to them by the same Serpent which tempted Eve, Jesus Christ. I thoroughly explained all of this is cryptic mysticism in Volume One.

The "Cannibal Hymn" from the *Pyramid Text* describes the Egyptian gods "Unas" and "Shezmu" which become Yahweh and Satan (Jesus Christ) in Judaism and Christianity. Shezmu (Satan/Jesus) slaughters the other gods and human beings, cooks them, and then feeds them to his master Unas (Yahweh). Yahweh is correspondingly a jealous god who murders all the other gods and demands that humanity fear him, feed him sacrifices, give him their obedience and exclusively worship him. The Jews are collectively Shezmu and their job is to kill off the other gods and the *Goyim* (the Firstborn), burn them and feed them to Yahweh, who is Unas.

Jesus slaughters Christians with the poison of his venomous blood and toxic flesh which symbolize the Winepress. Jesus is pledged to return, tread the Winepress and exterminate all Gentiles on the pretext that they are "Idolaters" who anger Unas by worshiping other gods, those gods whom Unas desires to eat and eliminate. The Jews believe that the Pagan gods die off when Gentiles cease to believe in them. When the Gentiles' gods die, the Gentiles those gods had made also die off, as above, so below. Likewise, causing Gentiles to disbelieve in Pagan gods causes those gods to perish due to a lack of sacrificial food and worship. Killing off the Pagans kills off the Pagan gods, as below, so above. Jesus genocides Gentiles by eradicating Paganism. This greatly pleases jealous Yahweh because it eliminates the Gentiles and their gods with one stroke, which is Yahweh's expressed and primary goal in the Old Testament.

Jewry, Jesus and Christians are doing the work of Shezmu to keep Unas well fed with the bodies and souls of mankind and their Pagan gods. Satan's role in Judaism mimics that of Shezmu who is sent to punish sinners (402c). Shezmu works the Winepress, like Jesus and Satan, squeezing out the bloody souls of gods and men alike (403a) by stomping their heads and stopping their hearts. The "Cannibal Hymn" from the *Pyramid Text* relates the horrific Egyptian myth of Unas and Shezmu which became foundational elements of Judaism and Christianity and which are deeply embedded in the cryptic codes of the Bible which I have deciphered for you throughout this series (the name "Unas" is here alternatively anglicized as "Wenis", and Shezmu is dubbed "*Khsw*"),

"393a. The sky pours water, the stars darken (?),
393b. The Bows rush about, the bones of the Earth-gods tremble,
393c. They' are still (?), the Pleiades (?)
394a. When they see Wenis[4] appearing, animated,
394b. As a god who lives on his fathers and feeds on his mothers.
394c. Wenis is the Lord of Wisdom, whose mother knows not his name,
395a. The glory of Wenis is in the sky, his power is in the horizon.
395b. Like Atum his father who begat him; when he begat Wenis, he (Wenis) was mightier than he.
396a. The *kas* of Wenis are about him, his attributes are under his feet;
396b. His gods are upon him, his uraei are on his brow,
396c. The guiding-serpent of Wenis is on his forehead, and (his) soul beholds the serpent of flame,
396d. The powers of Wenis protect him.
397a. Wenis is the bull of the sky, who conquers according to his desire, who lives on the being of every god,
397b. Who eats their entrails (?), who comes when their belly is filled with magic
397c. From the Island of Fire.
398a. Wenis is equipped, his spirits are united,
398b. Wenis appears as this Great One, Lord of (divine) helpers,
398c. He sits (with) his back to Geb,
399a. It is Wenis who judges with him whose name is hidden
399b. (In) this day of slaying the Oldest One.
399c. Wenis is the Lord of Food-offerings, who knots the cord,
399d. Who himself prepares his meal
400a. It is Wenis who eats men and lives on gods,
400b. Lord of porters, who despatches messages.
401a. It is 'Grasper-of-Horns' who is in *Khsw* who lassoes them for Wenis,
401b. It is the serpent 'He-whose-head-is-raised' who watches them for him and who drives them to him,
401c. It is 'He-who-is-upon-the-Willows' who binds them for him,
402a. It is 'The-Wanderer-who-slaughters-the-Lords' who strangles them for Wenis,
402b. He cuts out their intestines for him,
402c. He is the messenger whom he sends to punish;
403a. It is 'He-of-the-Winepress' who cuts them up for Wenis,
403b, Cooking for him a portion of them in his evening cooking-pots.
403c. It is Wenis who eats their magic and swallows their spirits;
404a. Their great ones are for his morning portion,
404b. Their middle-sized ones are for his evening portion,
404c. Their little ones are for his night portion,
404d. Their old men and old women are for his incense-burning.

405a. It is the Great Ones who are in the north of the sky who place for him the fire
405b. To the kettles containing them with the thighs of their oldest ones.
406a. Those who are in the sky serve Wenis,
406b. The cooking-pots are wiped out for him with the legs of their women.
406c. He has gone around the two complete skies, he has encircled the two regions,
407a. Wenis is the Great Mighty One who has power over the mighty ones,
407b. Wenis is the figure of a god who endows with divinity (?) the great figures of the gods.
407c. Him whom he finds in his way, him he devours for himself quite raw,
407d. The protection of Wenis is before all the noble ones who are in the horizon.
408a. Wenis is a god, older than the oldest,
408b. Thousands serve him, hundreds offer to him,
408c. A warrant-of-appointment as Great Mighty One is given to him by Orion, Father of the Gods.
409a. Wenis has reappeared in the sky, he is crowned as Lord of the Horizon,
409b. He has smashed the vertebrae and the spinal marrows,
409c. He has taken the hearts of the gods,
410a. He has eaten the Red Crown, he has swallowed the Green One,
410b. Wenis feeds on the lungs of the Wise Ones,
410c. He is satisfied by living on hearts and their magic.
411a. Wenis rejoices (?) that he devours the *śbšw* which are in the Red Crown;
411b. Wenis flourishes, their magic is in his belly,
411c. The dignities of Wenis are not taken from him,
411d. He has swallowed the intelligence of every god.
412a. The lifetime of Wenis is eternity, his limit is everlastingness,
412b. In this his dignity of
'If he wishes, he does.
If he wishes not, he does not,'
412c. Who is within the boundary of the horizon for ever and ever.
413a. Lo, their soul is in the belly of Wenis, their spirits are with Wenis,
413b. His surplus of food is more than (that of) the gods, being cooked for Wenis with their bones;
413c. Lo, their soul is with Wenis, their shadows are with their companions.
414a. Wenis is with this which appears, which appears, which hides, which hides;
414b. The doers of (evil) deeds have not power over the hacking up (of the earth (?)),
414c. The favourite place of Wenis is with those who live in this earth for ever and ever."[6]

When Jesus (Shezmu) has finished killing off all of the Gentile gods and all of the Gentiles, Yahweh's belly will be full and he will have assimilated all the magical powers of all the gods he has consumed. The Jews will then consume Yahweh by disbelieving in him and burning his book, the Earthly Torah, which will kill him off, as below, so above. The Jews then plan to take Yahweh's place in Heaven and on Earth in the World to Come which will unify the New Heavens above with the New Earth below. Just as Unas consumes all human beings and all the other gods, so too will the Jews, who consider themselves to be gods, consume Unas (Yahweh) and Shezmu (Jesus). They have mastered the act. The Greeks also believed that the gods slay one another and the sons of the gods kill their fathers, as in the case of Uranus, Kronos and Zeus. The Jews believe that they themselves are the divine sons of Yahweh and are therefore entitled, if not obliged, to kill Yahweh and seize his throne and power.

1.4 Gideon and the Angel of the Lord, Satan

The story of Gideon and his genocidal slaughter of the Gentile Midianites is told in *Judges* chapters 6 through 8. In this polemic against the Gentiles and their gods, the Angel of the Lord, Satan, replaced the human sacrifice of Firstborn Israelites which the Jews were regularly performing, with the genocidal human sacrifice of the Gentile Midianites. This model represents the main goal of Judaism, which is to replace the religious obligation of the Jews to sacrifice all Firstborn Jews to Moloch, with the newly devised religious obligation to completely exterminate all Gentiles. In order to justify this ghastly attack, the Jews mythologized and stigmatized the Gentiles as if they are collectively the true Firstborn of Primordial Chaos, which itself is Firstborn because Chaos existed before Order. This genocidal mythology both spares the Jews' Firstborn children from the Jews' fanatical bloodlust, and it encourages the genocide of the supposedly Firstborn Gentiles. It enables the Jews to take the Gentiles' place as the Firstborn of the gods and makes the Gentiles into Scapegoats and sacrificial offerings, who take the place of the Jews' Firstborn children as substitute ingredients in the roasting ovens which feed Moloch's fat belly.

As was quoted above, Gideon first made a sacrificial offering of a Scapegoat and Unleavened Bread to Satan which Satan then consumed with his own fire, much like the fire of Moloch through which Isaac was to pass before the gods gave Abraham a substitute animal with which to save his Firstborn and only son Isaac. *Genesis* 22:1-13,

> "Some time later God tested Abraham. He said to him, 'Abraham!'
> 'Here I am,' he replied.
> Then God said, 'Take your son, your only son, whom you love—Isaac—and go to the region of Moriah. Sacrifice him there as a burnt offering on a mountain I will show you.'
> Early the next morning Abraham got up and loaded his donkey. He took with him two of his servants and his son Isaac. When he had cut enough wood for the burnt offering, he set out for the place God had told him about. On the

third day Abraham looked up and saw the place in the distance. He said to his servants, 'Stay here with the donkey while I and the boy go over there. We will worship and then we will come back to you.'

Abraham took the wood for the burnt offering and placed it on his son Isaac, and he himself carried the fire and the knife. As the two of them went on together, Isaac spoke up and said to his father Abraham, 'Father?'

'Yes, my son?' Abraham replied.

'The fire and wood are here,' Isaac said, 'but where is the lamb for the burnt offering?'

Abraham answered, 'God himself will provide the lamb for the burnt offering, my son.' And the two of them went on together.

When they reached the place God had told him about, Abraham built an altar there and arranged the wood on it. He bound his son Isaac and laid him on the altar, on top of the wood. Then he reached out his hand and took the knife to slay his son. 11 But the angel of the Lord called out to him from heaven, 'Abraham! Abraham!'

'Here I am,' he replied.

'Do not lay a hand on the boy,' he said. 'Do not do anything to him. Now I know that you fear God, because you have not withheld from me your son, your only son.'

Abraham looked up and there in a thicket he saw a ram caught by its horns. He went over and took the ram and sacrificed it as a burnt offering instead of his son."—NIV

The lesson which the story of Isaac and Abraham is meant to convey is that the Jews, who for centuries had been sacrificing their own Firstborn children to Moloch by passing them through the fire in bull-shaped ovens, should substitute Gentiles for Firstborn Jews in their sacrifices to the hungry gods. The Alexandrian Jews taught the Judeans to stop killing their own Firstborn sons, and instead to mass murder Gentiles in their place as substitutes and scapegoats. The story of Gideon, as well as the instructions to blot out the Amalekites (*Exodus* 17:14. *Deuteronomy* 25:19. I *Samuel* 15) and the Seven Nations of Canaan (*Deuteronomy* 7; 29:16-18), all convey the identical message that the Jews must choose between giving their own Firstborn children to the gods, or slaughtering every last Gentile. Gentiles make fitting substitutes because the Gentiles are collectively the real Firstborn anyway. *Leviticus* 27:28-29 states that which is condemned to death cannot be redeemed save through death, as in the case of Jesus and all Gentiles, because Shezmu and Unas will not be cheated out of a meal,

""But nothing that a person owns and devotes to the Lord—whether a human being or an animal or family land—may be sold or redeemed; everything so devoted is most holy to the Lord. "No person devoted to destruction may be ransomed; they are to be put to death."—NIV

The burning wood used in Jewish sacrificial fires symbolizes the destruction of Asherah Poles, which were wooden idols to the Canaanite goddess Asherah. These wooden poles are symbols of the Tree of Knowledge. The Jews used to hang the Brazen Serpent Nehushtan on the Asherah Poles to symbolize the Serpent (Grapevine) hanging on the Fig Tree of Knowledge. Jesus hanging on the cross is another deliberately cryptic representation of the Serpent hanging on the Tree of Knowledge.

The Jews always infinitely preferred their loving goddess Asherah to bastardly Yahweh, which made him murderously jealous of his bride Asherah. Satan provides his own fire as a replacement for the burning of Asherah Groves, because Asherah is the Female aspect of Satan. Yahweh consumed Aaron's sons Nadab and Abihu in flames when they became drunk on Satan's wine and made their own sacrificial fire instead of using Satan's fire to cook Yahweh's meal, as they had been commanded to do (*Leviticus* 10).

If the Jews and Christians are not stopped, the sacrificial fire Satan himself brings to the Earth to consume animal and Gentile sacrifices will ultimately become the consuming flashes of nuclear bombs and the massive conflagrations they ignite. Nuclear bombs are Satan's gift of Knowledge to the Jews and Christians, the Knowledge of Science and Technology which Jews are planning to use to exterminate the Gentiles and take their place. They have dubbed this plan the "Samson Option" and "Mutually Assured Destruction".

In addition to the Flesh of the Goat and Unleavened Bread which was given to Satan as an offering on his altar in the Wilderness; Grapes, a Winepress, a Thrashing Floor and other images which were derived from the Egyptian myths of Shezmu and Unas, and which were later taken up by the authors of Christianity, figure prominently in the instructive tale of Gideon in *Judges* 6-8, because these same articles of religious mythology all derive from the Egyptian myth of Shezmu and Unas which is the basis of Christianity as well as *Septuagint* Judaism. Just as in the story of Abraham and Isaac, the Angel of the Lord (Satan) conspired with the Lord to replace Israelite sacrifices of their Firstborn children with the animal sacrifice of a Scapegoat, at first just a regular goat, and then the entire Gentile nation of the Midianites. As in the account of Moses and the Golden Calf (*Exodus* 32), the worship of the Cacodæmon Satan in the form of the Bull Moloch is replaced by the formless worship of the Cacodæmon Yahweh until such time as Yahweh becomes the weaker of the two gods and yields his throne to the Devil. The Jews must swallow the Calf they stole from Egypt until the Fruit of the Tree of Knowledge is Ripe, at which point the Calf will gore Yahweh and stand above the altar.

Later in the allegorical tale of Gideon, a Golden Idol is cast from the plunder of the ruined Gentiles so that the Israelites can once again openly worship Satan with something tangible and intelligible, cast from the stolen *Goy* Gold (meaning their gods), and reject the hated, confusing and formless Cacodæmon Yahweh. And just as in the subsequent Christian myth, which brought about the fall of Rome and its gods and which is based on the same model, this conversion from Idolatry to Yahwehism is then followed by the complete extermination of the Scapegoated Gentile Midianites

who were unjustly Scapegoated for the Israelites' Apostasy against Yahweh. As always, the Israelites preferred to worship the Gold which they had stolen from the Gentiles (meaning the God Satan), as opposed to the valueless Cacodæmon Yahweh whom they only pretended to honor so that he would not harm them, but would instead help them to commit genocide against the *Goyim*, in this case the Midianites—in the case of the mythological *Exodus*, the Egyptians. *Judges* 6:16-32; 8:23-35,

> "The Lord answered, 'I will be with you, and you will strike down all the Midianites, leaving none alive.'
>
> Gideon replied, 'If now I have found favor in your eyes, give me a sign that it is really you talking to me. Please do not go away until I come back and bring my offering and set it before you.'
>
> And the Lord said, 'I will wait until you return.'
>
> Gideon went inside, prepared a young goat, and from an ephah of flour he made bread without yeast. Putting the meat in a basket and its broth in a pot, he brought them out and offered them to him under the oak.
>
> The angel of God said to him, 'Take the meat and the unleavened bread, place them on this rock, and pour out the broth.' And Gideon did so. Then the angel of the Lord touched the meat and the unleavened bread with the tip of the staff that was in his hand. Fire flared from the rock, consuming the meat and the bread. And the angel of the Lord disappeared. When Gideon realized that it was the angel of the Lord, he exclaimed, 'Alas, Sovereign Lord! I have seen the angel of the Lord face to face!'
>
> But the Lord said to him, 'Peace! Do not be afraid. You are not going to die.'
>
> So Gideon built an altar to the Lord there and called it The Lord Is Peace. To this day it stands in Ophrah of the Abiezrites.
>
> That same night the Lord said to him, 'Take the second bull from your father's herd, the one seven years old. Tear down your father's altar to Baal and cut down the Asherah pole beside it. Then build a proper kind of altar to the Lord your God on the top of this height. Using the wood of the Asherah pole that you cut down, offer the second bull as a burnt offering.'
>
> So Gideon took ten of his servants and did as the Lord told him. But because he was afraid of his family and the townspeople, he did it at night rather than in the daytime.
>
> In the morning when the people of the town got up, there was Baal's altar, demolished, with the Asherah pole beside it cut down and the second bull sacrificed on the newly built altar!
>
> They asked each other, 'Who did this?'
>
> When they carefully investigated, they were told, 'Gideon son of Joash did it.'
>
> The people of the town demanded of Joash, 'Bring out your son. He must die, because he has broken down Baal's altar and cut down the Asherah pole

beside it.'

But Joash replied to the hostile crowd around him, 'Are you going to plead Baal's cause? Are you trying to save him? Whoever fights for him shall be put to death by morning! If Baal really is a god, he can defend himself when someone breaks down his altar.' So because Gideon broke down Baal's altar, they gave him the name Jerub-Baal that day, saying, 'Let Baal contend with him.'

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[***]

But Gideon told them, 'I will not rule over you, nor will my son rule over you. The Lord will rule over you.' And he said, 'I do have one request, that each of you give me an earring from your share of the plunder.' (It was the custom of the Ishmaelites to wear gold earrings.)

They answered, 'We'll be glad to give them.' So they spread out a garment, and each of them threw a ring from his plunder onto it. The weight of the gold rings he asked for came to seventeen hundred shekels, not counting the ornaments, the pendants and the purple garments worn by the kings of Midian or the chains that were on their camels' necks. Gideon made the gold into an ephod, which he placed in Ophrah, his town. All Israel prostituted themselves by worshiping it there, and it became a snare to Gideon and his family.

Gideon's Death

Thus Midian was subdued before the Israelites and did not raise its head again. During Gideon's lifetime, the land had peace forty years.

Jerub-Baal son of Joash went back home to live. He had seventy sons of his own, for he had many wives. His concubine, who lived in Shechem, also bore him a son, whom he named Abimelek. Gideon son of Joash died at a good old age and was buried in the tomb of his father Joash in Ophrah of the Abiezrites.

No sooner had Gideon died than the Israelites again prostituted themselves to the Baals. They set up Baal-Berith as their god and did not remember the Lord their God, who had rescued them from the hands of all their enemies on every side. They also failed to show any loyalty to the family of Jerub-Baal (that is, Gideon) in spite of all the good things he had done for them."—NIV

Judges 6:11,

"The angel of the Lord came and sat down under the oak in Ophrah that belonged to Joash the Abiezrite, where his son Gideon was threshing wheat in a winepress to keep it from the Midianites."—NIV

Grapes signify human heads, which contain the Soul, the Blood of the Grape, it's Wine. *Judges* 7:25 does not neglect to include the Shezmuian harvest of *Goy* heads,

> " They also captured two of the Midianite leaders, Oreb and Zeeb. They killed Oreb at the rock of Oreb, and Zeeb at the winepress of Zeeb. They pursued the Midianites and brought the heads of Oreb and Zeeb to Gideon, who was by the Jordan."—NIV

1.5 Satan's Tree of Knowledge Is a Grapevine and the Winepress Is a Slaughterhouse for Exterminating the *Goyim*

The plan to send Satan into the Gentile's camp in the guise of Jesus was formulated in the very first book of the Torah. The Serpent in the Tree of Knowledge is a Grapevine ascending a Fig Tree, as was demonstrated in Volume One of this series. Gentiles are the offspring of the Serpent who bred with Eve to produce Cain. Jesus was created to crush the heads of the Gentile Snakes, which are symbolically represented by the Grapes (decapitated *Goy* heads) which spill their blood when they are crushed when Jesus (Satan) stomps on them in the Winepress. *Genesis* 3:14-15,

> "So the Lord God said to the serpent, 'Because you have done this, 'Cursed are you above all livestock and all wild animals! You will crawl on your belly and you will eat dust all the days of your life. And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel.'"—NIV

The fictional character Jesus is based on the fictional character Joseph. Joseph famously interpreted dreams. In *Genesis* 40, Joseph interpreted the dreams of the Cupbearer who provided the Pharaoh with his Wine and the Baker who brought Pharaoh his Bread. In Joseph's interpretation of the dreams, the Cupbearer who gave Pharaoh his Wine was blessed, unlike the Baker, because Pharaoh was a god incarnate and the Egyptian gods preferred blood (wine) sacrifices to grain sacrifices. This was a repetition of the same story which was earlier told in the legend of Cain and Abel, where the gods preferred Abel's blood sacrifices to Cain's plant offerings, so Cain slew Abel and made the first human blood sacrifice to the gods in order to surpass Abel in the eyes of the gods and take his place. The Cupbearer also made Pharaoh drunk on the poisonous Wine of the Tree of Death, which enabled Joseph to usurp the throne of Egypt (*Genesis* 40-49).

A bunch of Grapes symbolizes a collection of decapitated Gentile heads. The Noahide Laws call for the decapitation of Christians (*Sanhedrin* 56-60). John the Baptist's head was served up on a *Silver* platter as a symbol the harvest of the Grapes of all Christains' heads. Jesus was redeemed with *Silver* pieces, as are all the Firstborn of the Jews. *Silver* is the color of the Moon, Gold that of the Sun. Silver is Shining Darkness, like the Full Moon, and represents the Eighth Day of the World to Come

after the Seven Days of Creation have passed, when Satan and the Shining Darkness of Chaos will rule. *Genesis* 49:10-11 iterated the plan for Jesus to slaughter the Gentiles in the cryptic language of the Egyptians,

> "The scepter will not depart from Judah, nor the ruler's staff from between his feet, [Or *from his descendants*] until he to whom it belongs shall come and the obedience of the nations shall be his. He will tether his donkey to a vine, his colt to the choicest branch; he will wash his garments in wine, his robes in the blood of grapes."—NIV

The Grapevine is the Serpent in the Tree of Death, Satan. The Wine is the blood of the Gentiles which Jesus presses out of the Gentiles' decapitated heads by stomping on them in the Winepress like Shezmu. Jesus subverted the Gentile Nations and made them obedient to him so that he could ultimately slaughter them, at first by insisting that they have no children (Gnosticism), then by wiping them out in the planned coming Apocalypse as the Smiting Stone, Deceiving Spirit and Stumbling Stone (*Genesis* 49:10-11, 24. II *Chronicles* 18:18-21. *Psalm* 118:22-23. *Isaiah* 8:14-15; 28:16; 63:1-8. *Zechariah* 3:9. *Daniel* 2:34-5, 45. *Matthew* 21:42-44; 24. *Mark* 12:10. *Luke* 20:17; 21. *Acts* 4:11. I *Corinthians* 10:4. *Romans* 9:33. I *Peter* 2:1-10. *Revelation*). The Scepter and the Staff are the Two Messiahs, Messiah Son of Joseph, the Soul, and Messiah Son of David, the Body (*Isaiah* 11:1. *Matthew* 1:1. *Luke* 3:23-38). Jesus was the Grapevine to which the donkey was tethered (*Zechariah* 9:9. *Matthew* 21:1-11. *Mark* 11:1-11. *Luke* 19:28-44. *John* 12:12-19).

Jesus treads the Winepress by exterminating the *Goyim*. This proves that Jesus is Shezmu, who is Satan. Jesus' robe was red to show that it was stained with the blood of the Gentiles, and to demonstrate that he is the Scapegoat of *Yom Kippur* (*Matthew* 27:27-28. *Genesis* 49:10-11. *Isaiah* 63:1-8. *Lamentations* 1:15. *Revelation* 14:18-20; 19:13-15). The Hittites would mark their Scapegoated animals and human victims with red yarn. The Jews copied this practice from the Hittites. The Talmud describes how the Scapegoat was marked with a red ribbon. The Canaanite Rehab betrayed her nation to the Jews, who then slaughtered every Canaanite save for Rehab and her family. The Jews told Rehab to identify her household with a red rope so that the Jews would know to spare her (*Joshua* 2). Jesus is descended from the treacherous Canaanite woman Rehab. His dual Gentile-Jewish nature enables him to win the trust of Gentiles so that he can betray them, as did his ancestor Rehab. When Tamar, another Gentile and ancestor of Jesus, was giving birth to Judah's twin sons Zerah and Perez, Zerah stuck his hand out of the womb first. The midwives marked him as the Scapegoat by tying a strip of red thread around his wrist (*Genesis* 38:27-30). Red ribbons are the mark of the Scapegoat. Red garments are stained with the blood of the Gentiles in the Winepress.

Jesus makes the Gentiles (Nations) drunk on the poisonous Wine of the Eucharist which is the Blood of the Serpent from the Grapes of the Grapevine of the Tree of Death. Jesus treads on the Gentiles in the Winepress to exterminate them. *Isaiah*

63:1-6,

> "Who is this coming from Edom, from Bozrah, with his garments stained crimson? Who is this, robed in splendor, striding forward in the greatness of his strength?
>
> 'It is I, proclaiming victory, mighty to save.'
>
> Why are your garments red, like those of one treading the winepress?
>
> 'I have trodden the winepress alone; from the nations no one was with me. I trampled them in my anger and trod them down in my wrath; their blood spattered my garments, and I stained all my clothing. It was for me the day of vengeance; the year for me to redeem had come. I looked, but there was no one to help, I was appalled that no one gave support; so my own arm achieved salvation for me, and my own wrath sustained me. I trampled the nations in my anger; in my wrath I made them drunk and poured their blood on the ground.'"—NIV

The Tree of Knowledge, the Tree of Death, signifies a Grapevine, Fig Tree and a Pomegranate Tree. Grapes and Pomegranates produce bloodlike juice when they are crushed. *Numbers* 13:17-25 tells the story of how the Israelites planned to crush the Canaanites and exterminate them so that they could steal their land (see also: *Deuteronomy* 7),

> "When Moses sent them to explore Canaan, he said, 'Go up through the Negev and on into the hill country. See what the land is like and whether the people who live there are strong or weak, few or many. What kind of land do they live in? Is it good or bad? What kind of towns do they live in? Are they unwalled or fortified? How is the soil? Is it fertile or poor? Are there trees in it or not? Do your best to bring back some of the fruit of the land.' (It was the season for the first ripe grapes.)
>
> So they went up and explored the land from the Desert of Zin as far as Rehob, toward Lebo Hamath. They went up through the Negev and came to Hebron, where Ahiman, Sheshai and Talmai, the descendants of Anak, lived. (Hebron had been built seven years before Zoan in Egypt.) When they reached the Valley of Eshkol,[a] they cut off a branch bearing a single cluster of grapes. Two of them carried it on a pole between them, along with some pomegranates and figs. That place was called the Valley of Eshkol because of the cluster of grapes the Israelites cut off there. At the end of forty days they returned from exploring the land."—NIV

II *Kings* 6:24-27 tells an allegorical tale which set forth the plan to sell the donkey's head, meaning its rider, and dove's dung, meaning the fertilizer of the Tree of Death, for Silver pieces, just as was done with Jesus, and it reveals the fact that the Winepress and Threshing Floor are places of slaughter,

"Some time later, Ben-Hadad king of Aram mobilized his entire army and marched up and laid siege to Samaria. There was a great famine in the city; the siege lasted so long that a donkey's head sold for eighty shekels of silver, and a quarter of a cab of seed pods [Or *of doves' dung*] for five shekels.

As the king of Israel was passing by on the wall, a woman cried to him, 'Help me, my lord the king!'

The king replied, 'If the Lord does not help you, where can I get help for you? From the threshing floor? From the winepress?'"—NIV

The Talmud and *Zohar* state that Jesus and the Prophet Mohammad are fertilizer in the dung heap which fertilizes the Tree of Death (*Luke* 13:6-9. *Erubin* 21b. *Gittin* 57a. *Zohar*, III, 282a). The *Zohar*, III, 282a, states,

"From the side of idolatry Shabbethaj (Saturn) is called Lilith, mixed dung, on account of the filth mixed from all kinds of dirt and worms, into which they throw dead dogs and dead asses, the sons of 'Esau and Ishma'el, and there Jesus and Mohammed, who are dead dogs, are buried among them. She (Lilith) is the grave of idolatry, where they bury the uncircumcised, (who are) dead dogs, abomination and bad smell, soiled and fetid, a bad family. She (Lilith) is the ligament which holds fast the 'mixed multitude' (Ex. xii. 38), which is mixed among Israel, and which holds fast bone and flesh, that is, the sons of 'Esau and Ishma'el, dead bone and unclean flesh torn of beasts in the field, of which it is said (Ex. xxii. 31): 'Ye shall cast it to the dogs.'"[7]

Jesus fed his followers on the Sabbath in ways which violated Jewish law. *Nehemiah* 13:15 recited the script later employed in the Jesus myth and it reveals the fact that when Jesus rode a donkey into Jerusalem he was the Unripe and Poisonous Fruit of the Tree of Death in the form of Grapes and Wine (his Blood of the Eucharist) and Figs (his Body of the Eucharist),

"In those days I saw people in Judah treading winepresses on the Sabbath and bringing in grain and loading it on donkeys, together with wine, grapes, figs and all other kinds of loads. And they were bringing all this into Jerusalem on the Sabbath. Therefore I warned them against selling food on that day."—NIV

Job 24:11 discusses the intended futility of practicing what was to become Christianity,

"They crush olives among the terraces; they tread the winepresses, yet suffer thirst."—NIV

Isaiah 5:1-2; 16:10; 27:2-5,

"I will sing for the one I love a song about his vineyard: My loved one had a vineyard on a fertile hillside. He dug it up and cleared it of stones and planted it with the choicest vines. He built a watchtower in it and cut out a winepress as well. Then he looked for a crop of good grapes, but it yielded only bad fruit. [***] Joy and gladness are taken away from the orchards; no one sings or shouts in the vineyards; no one treads out wine at the presses, for I have put an end to the shouting. [***] In that day—'Sing about a fruitful vineyard: I, the Lord, watch over it; I water it continually. I guard it day and night so that no one may harm it. I am not angry. If only there were briers and thorns confronting me! I would march against them in battle; I would set them all on fire. Or else let them come to me for refuge; let them make peace with me, yes, let them make peace with me.'"—NIV

Jeremiah 48:32-33,

"I weep for you, as Jazer weeps, you vines of Sibmah. Your branches spread as far as the sea; they reached as far as Jazer. The destroyer has fallen on your ripened fruit and grapes. Joy and gladness are gone from the orchards and fields of Moab. I have stopped the flow of wine from the presses; no one treads them with shouts of joy. Although there are shouts, they are not shouts of joy."—NIV

Joel 3:11-13 metaphorically describes the genocidal mass murder of Gentiles as if the reaping of the harvest with a sickle and the trampling of Grapes in the Winepress,

"Come quickly, all you nations from every side, and assemble there. Bring down your warriors, Lord! 'Let the nations be roused; let them advance into the Valley of Jehoshaphat, for there I will sit to judge all the nations on every side. Swing the sickle, for the harvest is ripe. Come, trample the grapes, for the winepress is full and the vats overflow—so great is their wickedness!'"—NIV

Lamentations 1:15 states that Jews are not spared the Winepress of mass murder,

"'The Lord has rejected all the warriors in my midst; he has summoned an army against me to [Or *has set a time for me / when he will*] crush my young men. In his winepress the Lord has trampled Virgin Daughter Judah."—NIV

The *Parable of the Tenants* in *Mark* 12:1-12 and *Matthew* 21:33-45 cryptically indicates that Jesus came to infiltrate the Gentile world and crush them into blood like Grapes in a Winepress. First, the Jews had to reject him knowing that he is Satan so that they would not be poisoned by his words, flesh and blood; then he had to seduce the Gentiles into worshiping him and make them drunk on the wine of his blood, so

that he could harvest their heads. As was demonstrated in Volume One of this series, the Jews sought to take the place of the Firstborn Gentiles and inherit the Gentiles' birthright as heirs to the Chaos of Satan, as was clearly evinced in the story of Esau and Jacob.

But the Jews failed to harvest enough heads and souls to feed Yahweh and Satan (Unas and Shezmu) who were gods they had stolen from the Egyptians as tenant farmers in control of the Winepress of the Gods. The Romans ruled in Judea. The plan for Christianity was to give back the Gentiles those gods for a time so that the Gentiles could perform the harvest, the slaughter of themselves, and satisfy the bloodlust and cravings of the gods for human flesh and blood. Jesus is Shezmu who serves Unas, who consumes the harvest that Shezmu reaps and cooks for Unas. Jesus' *Parable of the Tenants* teaches the lesson that the gods created humanity so that the gods can harvest human heads and human hearts and consume them. The gods are shepherds and humanity is their flock which they consume. The Jews failed at the task of feeding the gods sufficient numbers of *Goy* corpses, and so the Gentiles would retake their rightful place as gardeners and caretakers of the Grapevine of Death until the harvest is fully ripe. The time of harvest will come when the Gentiles kill each other off at the instigation of Jesus in the Battle of Armageddon and Final Judgement.

The Romans and Greeks were oblivious to the Egyptian origins of the Jesus myth as the incarnation of ghastly and horrific Shezmu. The Jews fooled the Romans and Greeks into thinking that the images which portrayed Jesus turning water into wine, treading the winepress and offering his wine as if his life-giving blood related to the Greco-Roman gods of love, life, laughter and joy Pan, Dionysus and Phanes Protogonus. Pan, Dionysus and Phanes Protogonus were the Greeks' gods of the vine and they were tender and benevolent deities. Phanes and Dionysus were the antithesis of Jesus and Shezmu. They created life and other gods. Pan inspired drunken and lustful procreation. The Christian myth was an ideal trap for the Jews to employ against Romans and Greeks because it concealed the fact that it preached the worship of the dark and dangerous Egyptian god of the vine Shezmu, Satan, in the glorious garb of Dionysus and Phanes Protogonus. Christianity was the antithesis of the loving, generative and good faiths of the Romans and Greeks. The Gnostics prohibited having children and declared that the Creator God, the Demiurge, was the Devil. For this reason, among many others, the Neo-Platonists condemned the horrors of Christianity. The Christians' response was to plagiarize Neo-Platonism and censor most of its critiques of Christianity.

The Old Testament encourages Jews to bring down Gentile societies by pitting the Gentiles against one another. *Judges* 7:22,

> "And the three hundred blew the trumpets, and the Lord set every man's sword against his fellow, even throughout all the host: and the host fled to Bethshittah in Zererath, and to the border of Abelmeholah, unto Tabbath."

Isaiah 19:2-3,

"And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom. And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof: and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards."

Ezekiel 38:21,

"And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother."

Haggai 2:22,

"And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother."

Zechariah 11:6; 14:13,

"For I will no more pity the inhabitants of the land, saith the Lord: but, lo, I will deliver the men every one into his neighbour's hand, and into the hand of his king: and they shall smite the land, and out of their hand I will not deliver them. [***] And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour."

Since the Jewish people had failed to exterminate the Egyptians, Babylonians, Persians, Greeks and Romans, Shezmu himself had to become incarnate as Jesus so that he could enter the Gentiles' camp, sit on the altar of their temples, and slay, cook and feast upon them after offering them his venomous blood and toxic flesh. This is the cryptic and meaningful *Parable of the Tenants* in *Matthew* 21:33-45,

"'Listen to another parable: There was a landowner who planted a vineyard. He put a wall around it, dug a winepress in it and built a watchtower. Then he rented the vineyard to some farmers and moved to another place. When the harvest time approached, he sent his servants to the tenants to collect his fruit.

'The tenants seized his servants; they beat one, killed another, and stoned a third. Then he sent other servants to them, more than the first time, and the tenants treated them the same way. Last of all, he sent his son to them. 'They will respect my son,' he said.

'But when the tenants saw the son, they said to each other, 'This is the heir. Come, let's kill him and take his inheritance.' So they took him and threw him

out of the vineyard and killed him.

'Therefore, when the owner of the vineyard comes, what will he do to those tenants?'

'He will bring those wretches to a wretched end,' they replied, 'and he will rent the vineyard to other tenants, who will give him his share of the crop at harvest time.'

Jesus said to them, 'Have you never read in the Scriptures:

> "The stone the builders rejected has become the cornerstone; the Lord has done this, and it is marvelous in our eyes' [*Psalm* 118:22, 23]?

'Therefore I tell you that the kingdom of God will be taken away from you and given to a people who will produce its fruit. Anyone who falls on this stone will be broken to pieces; anyone on whom it falls will be crushed.'

When the chief priests and the Pharisees heard Jesus' parables, they knew he was talking about them. They looked for a way to arrest him, but they were afraid of the crowd because the people held that he was a prophet."—NIV

Satan originally planted the Grapevine of the Tree of Death in the Garden of Eden. Noah, as Satan incarnate, replanted the Grapevine of the Tree of Death after the Flood had annihilated humanity in order to poison the refreshed Earth and hasten the victory of Chaos over Order. Jesus, like Noah, also plays the role of Satan and the Serpent of the Grapevine of the Tree of Death. Jesus tempts Christians to drink the Unripe Grapes of his Blood and eat the Unripe Figs of his Flesh, which are poisonous and which Christians consume as the Eucharist. Jesus, who is Satan, tempts Christians to eat the Forbidden Fruit of the Tree of Death, just as the Serpent tempted Adam and Eve to eat the Forbidden Fruit. Just as eating the Forbidden Fruit caused humanity to be cursed with Death, Jesus curses Christians with Death in the name of bestowing immortality upon them. *John* 15:1-8,

> "'I am the true vine, and my Father is the gardener. He cuts off every branch in me that bears no fruit, while every branch that does bear fruit he prunes [The Greek for *he prunes* also means *he cleans*.] so that it will be even more fruitful. You are already clean because of the word I have spoken to you. Remain in me, as I also remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me.
>
> 'I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing. If you do not remain in me, you are like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned. If you remain in me and my words remain in you, ask whatever you wish, and it will be done for you. This is to my Fathers glory, that you bear much fruit, showing yourselves to be my

disciples."—NIV

The ultimate goal of Christianity is to harvest the Gentiles' heads to feed the gods the Jews appropriated from the Egyptians and Greeks. The Gospels, the words of Christ, are a sword meant to decapitate the Gentiles by poisoning their minds. In the coded language of *Isaiah* 34, the sword of Jesus falls from heaven like the Figs and Grapeleaves of the Tree of Death, and harvests the heads of the Gentiles like a sickle (Idumea = Edom and Mount Seir),

> "Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. For my sword shall be bathed in heaven: behold, it shall come down upon Idumea [Edom], and upon the people of my curse, to judgment. The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness. For it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever. But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness. They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing. And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be an habitation of dragons, and a court for owls. The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest. There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate. Seek ye out of the book of the Lord, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them. And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for

ever, from generation to generation shall they dwell therein."

The bloodthirsty demon Jesus said in *Matthew* 10:34; 24:29,

"Think not that I am come to send peace on earth: I came not to send peace, but a sword. [***] Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:"

Revelation 14:17-20; 19:15,

"And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. [***] Another angel came out of the temple in heaven, and he too had a sharp sickle. Still another angel, who had charge of the fire, came from the altar and called in a loud voice to him who had the sharp sickle, 'Take your sharp sickle and gather the clusters of grapes from the earth's vine, because its grapes are ripe.' The angel swung his sickle on the earth, gathered its grapes and threw them into the great winepress of God's wrath. They were trampled in the winepress outside the city, and blood flowed out of the press, rising as high as the horses' bridles for a distance of 1,600 stadia. [That is, about 180 miles or about 300 kilometers] [***] Coming out of his mouth is a sharp sword with which to strike down the nations. 'He will rule them with an iron scepter.' [*Psalm* 2:9] He treads the winepress of the fury of the wrath of God Almighty."—NIV

2 Jesus Is Messiah Son of Joseph

2.1 Introduction

The Egyptians believed that the Pharaohs were sons of the gods. Plato asserted that the State is best governed by a Philosopher King. The Romans believed that Caesar was a god and the son of the gods. The Egyptian Pharaoh Unas had to prove that he was righteous and he obeyed the commands of Ra,[8] just Jesus said nothing which did not come from his father. *John* 5:19; 12:49,

> "Jesus gave them this answer: 'Very truly I tell you, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does. [***] For I did not speak on my own, but the Father who sent me commanded me to say all that I have spoken."—NIV

> *Hebrews* 5:7-8,

> "During the days of Jesus' life on earth, he offered up prayers and petitions with fervent cries and tears to the one who could save him from death, and he was heard because of his reverent submission. Son though he was, he learned obedience from what he suffered"—NIV

The Jews not only took from the Egyptians their gods and their wealth, they also adopted the concept of their King (Pharaoh) as if the anointed son of the gods. The Jews cast their king as a savior figure in imitation of the Sibylline Oracles and numerous other more ancient myths.[9]

2.2 Messiah Son of Joseph Versus Messiah Son of David

Since the Jews lacked the might and resources to defeat the Gentiles in open combat and form an empire by themselves, they created a plan for there to be two anointed kings. The first, Messiah Son of Joseph would subvert and slaughter the Gentiles after gaining their trust and rule the world from behind a Gentile throne like Joseph had. The next, Messiah Son of David, would inherit the global kingdom of the first after Messiah Son of Jospeh had died while slaughtering the gullible Gentiles. Messiah Son of David will rule this world empire from Jerusalem like King David. The first Messiah is Messiah Son of Joseph, who rules outside of Jerusalem from behind the throne of Pharaoh, like Joseph himself. The second Messiah is Messiah Son of David, who will not shed blood as David had, but will instead reign over a peaceful Gentile-free world from Jerusalem after the Messiah Anointed for War, Messiah Son of Joseph, has annihilated the *Goyim*.

Messiah Son of David will inherit the empire the Gentiles themselves construct under the guidance of Messiah Son of Joseph who will exterminate them once the

empire is completed. In Jewish myth, Pharaoh used the Jews to build the pyramids. The Jews have turned the tables on the *Goyim* and use the Gentiles to construct the Jewish World Empire.

2.2.1 Jesus Rejected the Throne of David

The Messiah Son of David is to rule the Earth from Jerusalem in peace. King David could not build the Temple because he had drawn blood and committed other sins. Those crimes had to be rectified by the human sacrifice of Messiah Son of Joseph so that Messiah Son of David could reign from David's throne. Messiah Son of Joseph, Jesus Christ, was a substitute Fool-King who died in David's place to absolve him of his sins as his Scapegoat. *Isaiah* 9:6-7,

> "For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the greatness of his government and peace there will be no end. He will reign on David's throne and over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever. The zeal of the Lord Almighty will accomplish this."—NIV

Psalm 2:1-9,

> "Why do the nations conspire and the peoples plot in vain? The kings of the earth rise up and the rulers band together against the Lord and against his anointed, saying, 'Let us break their chains and throw off their shackles.'
>
> The One enthroned in heaven laughs; the Lord scoffs at them. He rebukes them in his anger and terrifies them in his wrath, saying, 'I have installed my king on Zion, my holy mountain.'
>
> I will proclaim the Lord's decree:
>
> He said to me, 'You are my son; today I have become your father. Ask me, and I will make the nations your inheritance, the ends of the earth your possession. You will break them with a rod of iron; you will dash them to pieces like pottery.'"—NIV

Jesus, who was literally the son of Joseph, is the Messiah Son of Joseph. Jesus vehemently rejected any claim to be the Messiah Son of David in *Matthew* 4:8-10, when he renounced any right to the throne David to rule the Earth from Jerusalem,

> "Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor. 'All this I will give you,' he said, 'if you will bow down and worship me.'
>
> Jesus said to him, 'Away from me, Satan! For it is written: 'Worship the

Lord your God, and serve him only."
Then the devil left him, and angels came and attended him."—NIV

Jesus expressly stated that he was not the Messiah Son of David, but instead the Sword, Smiting Stone, Stumbling Block and Deceiving Spirit who would smite the Gentiles. Those were precisely the roles of Messiah Son of Joseph and of Satan. The Messiah Son of Joseph also performs the Satanic roles of tempting, accusing, prosecuting, punishing and repelling the Jews both out of, and towards, Palestine. Jesus performed those Satanic roles, and additionally the role of Messiah Son of Joseph, who is also known as the Messiah Anointed for War, of destroying the Gentiles through guile as a Trojan Horse who deceitfully kills the Gentiles by appealing to their human will to survive and become immortal.

Psalm 110:1 points out that David does not sit at the Righthand of the Lord. It is Satan who sits at the Lord's Righthand as the Accuser (*Zechariah* 3). It is Jesus, the Fallen Lightbringer (*Isaiah* 14:12-15), who ascends to Heaven and is the Accuser in the Final Judgement at God's Righthand. Jesus Fell to the Earth, because he is Satan and Satan Fell to the Earth bringing punishment and divine justice. *Mark* 16:19,

"*After the Lord Jesus had spoken to them, he was taken up into heaven and he sat at the right hand of God.*"—NIV

Matthew 22:44,

""The Lord said to my Lord:
'Sit at my right hand until I put your enemies under your feet.""—NIV

This passage refers to the fact that the Messiah Son of Joseph treads the Winepress, meaning he stomps on the heads of the *Goyim* to extract their blood from under his feet. *Psalm* 110 points out that Messiah Son of Joseph is Lord over David until he is slain and his soul enters the body of Messiah Son of David. Messiah Son of Joseph, Jesus, is the Soul (*Yechidah*) of the Twin Messiahs. Messiah Son of David is the Body of the Twin Messiahs, who are ultimately one being containing all Four Craftsmen of the genocide of the Gentiles: the Two Messiahs, the High Priest of Chaos and the anointed Prophet (*Zechariah* 1:18-21). David directly called Messiah Son of Joseph "my Lord" in *Psalm* 110:1,

"The Lord says to my Lord:

'Sit at my right hand until I make your enemies a footstool for your feet.'"—NIV

Jesus was called Messiah Son of David by some in the New Testament, but is not.

Acts 2:29-36,

> "'Fellow Israelites, I can tell you confidently that the patriarch David died and was buried, and his tomb is here to this day. But he was a prophet and knew that God had promised him on oath that he would place one of his descendants on his throne. Seeing what was to come, he spoke of the resurrection of the Messiah, that he was not abandoned to the realm of the dead, nor did his body see decay. God has raised this Jesus to life, and we are all witnesses of it. Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear. For David did not ascend to heaven, and yet he said,
>
> "The Lord said to my Lord:
> 'Sit at my right hand
> until I make your enemies
> a footstool for your feet." [*Psalm* 110:1]
>
> 'Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Messiah.'"—NIV

Jesus strongly resented any implication that he was Messiah Son of David. Jesus is not Messiah Son of David, but is instead Satan, the Messiah Son of Joseph. Jesus himself makes this point clear in *Matthew* 22:41-46, referring to *Psalm* 110:1, where he points out that the Messiah (meaning he himself) was not the son of David, because David himself called the Messiah his "Lord" and not his "Son",

> "**Whose Son Is the Messiah?**
> While the Pharisees were gathered together, Jesus asked them, 'What do you think about the Messiah? Whose son is he?'
> 'The son of David,' they replied.
> He said to them, 'How is it then that David, speaking by the Spirit, calls him 'Lord'? For he says,
>
> "The Lord said to my Lord:
> 'Sit at my right hand
> until I put your enemies
> under your feet."
>
> If then David calls him 'Lord,' how can he be his son?' No one could say a word in reply, and from that day on no one dared to ask him any more questions."—NIV

Mark 12:35-37,

"**Whose Son Is the Messiah?**
While Jesus was teaching in the temple courts, he asked, 'Why do the teachers of the law say that the Messiah is the son of David? David himself, speaking by the Holy Spirit, declared:

'The Lord said to my Lord:
Sit at my right hand until I put your enemies under your feet."

David himself calls him 'Lord.' How then can he be his son?'
The large crowd listened to him with delight."—NIV

Luke 20:41-44,

"**Whose Son Is the Messiah?**
Then Jesus said to them, 'Why is it said that the Messiah is the son of David? David himself declares in the Book of Psalms:

"The Lord said to my Lord:
'Sit at my right hand until I make your enemies a footstool for your feet."

David calls him 'Lord.' How then can he be his son?'"—NIV

Isaiah 42:16 states that Messiah Son of Joseph will cause the Darkness to Shine when the crooked Serpent matures and becomes one with the straight Serpent (the Twin Serpents, the Holy Serpent and the Evil Serpent, are the Twin Messiahs and ultimately one being, not two),

"And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them."

2.2.2 Suffering Messiah Son of Joseph

The character that the fictional figure Jesus played was throughly planned out in the *Septuagint* centuries before Christianity appeared as the fulfilment of the plan. The Alexandrian Jews plotted out a scheme whereby they would dupe the Gentiles into believing that a fake Jewish king is the son of God (*Isaiah* 11:1, 10; 42:1-4. *Daniel* 7:14. *Amos* 9:11-12. *Matthew* 12:18-21. *Luke* 2:30-32. *John* 11:47-53. *Romans* 15:9-13. *Ephesians* 1:12-13. *Colossians* 1:27). He would wear a red robe bathed in the blood of the Gentiles to mark him as a Scapegoat for the Jews (*Genesis* 49:10-11. *Isaiah* 63:1-8). The Messiah Son of Joseph would bear the iniquities of the Jews as

their Scapegoat (*Isaiah* 53). He would be one of Two Messiahs (*Zechariah* 1:18-21; 4:11-14. *Revelation* 11:3-5). He would tread the Winepress and spill oceans of *Goy* blood for the benefit of the Jews. Then he would die and hand over the world empire he had created to Messiah Son of David and his soul would enter the body of Messiah Son of David. The pre-Christian *Book of Wisdom*, also known as *Wisdom of Solomon*, clearly defined this Suffering Savior. He had to suffer in the prison of the Gentiles, because the Jews lacked the might to simply slay the hated *Goyim* on the battlefield. They had to best them with guile and trick them into committing mass suicide. They also instigated many inter-Gentile wars and brought Islamic and Communist enemies against the Christians they had created. The Gospels boasted that Jesus did what he did to fulfill the plan that was first iterated in the *Septuagint*. There was nothing divine or prophetic about any of it. Instead everything was orchestrated, planned and faked. First, the Alexandrian Jews created the myth of a coming savior. Then the Alexandrian Jews created the myth that he had come and accomplished exactly what they forecast he would. It was all prearranged and fabricated. Nothing about it was real.

2.2.2 Jesus Is the Prosecutor Who Becomes the Advocate of the Jews

Jesus has flipped from accuser and prosecutor of the Jews to their advocate, as in the case of the Christian Zionists. This marks him as Satan, who flips from prosecutor of the Jews on the Day of Atonement to their advocate in exchange for the gift of a Scapegoat. Satan then accuses the Gentiles of the crimes and sins of the Jews. The Jews were always planning for Jesus to perform this Satanic role as I explained in Volume One of this series and in my books *Beware the World to Come* and *Rise Above the Gods Who Hate Us*. Some Messianic Jews, at the instigation of the Chabad Lubavitch messianic sect, are planning for Jesus to return as the advocate of the Jews who condemns the Gentiles to death for their idolatry and antisemitism. The Devil first tempts the Christians to worship him and commit idolatry, then he accuses them of the idolatry he has entrapped them to commit, and finally he prosecutes them and punishes them for believing in him as if their savior. It is a sick and vicious belief system through and through as was always meant to be a deadly trap for the Romans and Gentiles as I proved in 2006 in my book *The Manufacture and Sale of Saint Einstein*. The Soncino translation of the *Zohar*, Vayikra, III, 100-102a, explains why Satan is given a Scapegoat on *Yom Kippur* and how the gift causes Satan to do a *volte face* and switch from Prosecutor of the Jews and Guardian Angel of the Gentiles, to become the Advocate of the Jews and Destroyer of the Gentiles,

> "R. Abba said: 'On New Year Adam was created and was brought to trial before his Master and a repented and was pardoned by the Almighty. He said to him: Adam, thou shalt be a sign to thy descendants for all generations. On this day they are brought to trial, and if they repent I will pardon them and remove from the Throne of Judgement and sit on the Throne of Mercy and have mercy on them.'

HOWBEIT ON THE TENTH DAY OF THIS SEVENTH MONTH IS THE DAY OF ATONEMENT; IT SHALL BE AN HOLY CONVOCATION UNTO YOU. R. Hiya quoted here the verse: 'A Psalm of David, Maschil. Blessed is he whose transgression is forgiven, whose sin is covered' (Ps. XXXII, 1). 'What', he said, 'is meant by Maschil? The waters that give wisdom to those who seek to find that place which is called maschil (lit. he that giveth heed). And because it is called so, forgiveness and complete freedom depend on it. What is meant by 'whose sin is covered'? As we have explained, that sin which he commits before God and, concealing it from men, confesses to God. [***] If, then, there is a righteous man who walks in the ways of the King and is preparing his garment from his works, but before he has completed it he departs from this world, God completes it from the deeds which have been lost to that wicked sinner for him to array himself therewith in the other world, as it is written, 'He (the wicked man) shall prepare it, but the just shall put it on' (Job XXVII, 17). Hence he may be said to be 'covered from sin', that is, from the sins of the wicked. Another lesson is this, that the sin of this righteous man is hidden in what are called 'the depths of the sea', just as one who falls into the depths of the sea can never be found, because the waters cover him.

What are these 'depths of the sea'? It is a deep mystery, which R. Simeon has explained. All those that come from the violent side and are attached to the 'evil species,' the lower crowns, like Azazel on the Day of Atonement, are called the 'depths (m'zuloth=clarifying region) of the sea', since they draw the impurities off the holy sea in the same way as the fire purifies silver, drawing off its dross. All the sins are thus dropped into it. For this reason it is also called 'Sin' (hetaah, lit. failure), inasmuch as it takes away, especially on this day, the defilement of the soul and of the body, to wit, the sins committed through the evil prompting which is called filthy and disgusting.'

R. Jose said: 'It is written, 'And he shall put on the two he-goats lots'. This would seem to be a great honour for Azazel. Have you ever seen a slave cast lots with his master? Usually the servant takes only what his master gives him. The fact, however, is that because Samael is ready on this day with his accusations, and so that he should not have any grievance, he is given a portion in this way. [***] 'Not on this occasion only, but whenever accusation is prepared and permission is given to the accuser it behoves us to set before him something with which he may occupy himself and so leave Israel alone. [***] This one must have some sop thrown to him. I will give him something with which to occupy himself so as to leave my sons. I have someone for the purpose. Straightway God said to him, 'Hast thou considered my servant Job?', and straightway the Satan sought to discredit him, saying, 'Does Job fear God for nothing?'. Imagine a shepherd seeking to take his flock across a river, when he sees a wolf about to fall on them. What shall I do? he says. While I am carrying the lambs across, he will fall on the sheep. Then he catches sight among the flock of a ram from the fields, strong and powerful. I will throw this

one to him, he says, and while they are struggling I will take all the flock across and save them. So God said: Here is a strong and powerful ram, I will throw it to him, and while he is busy with it my sons shall cross and not be attacked. Thus while the Satan was busy with Job he left Israel alone and they were not accused. So on the Day of Atonement also the informer is ready to spy out the land, and we must send him something with which he may occupy himself. So there is a saying, Give some wine to the menial of the king's palace and he will praise thee to the king, and if not he will malign thee to him, and it may be that the officers of the king will take up his words and the king will execute judgement.'

R. Isaac said: 'Give the fool who stands before the king some wine and tell him all the faults and errors thou hast committed and he will come and praise thee and say that there is not another in the world like thee. So here the informer is ever before the king, and Israel present him a gift along with a list of all the faults and wrongs which they have done, and he comes and praises Israel and becomes their defender, and God puts all on the head of the wicked of his own people.' Said R. Jose: 'Woe to the people of Esau at the time when Israel send that he-goat to the Informer who is their Chieftain, since for its sake he comes and praises Israel and God diverts all those sins on to the head of his people.' Said R. Judah: 'If the heathen knew of that he-goat, they would not leave Israel alive a single day. All that day Satan is occupied with that goat, and therefore God makes atonement for Israel and purifies them from all their sins and they are not accused before Him. Afterwards the Satan comes and praises Israel and the accuser becomes defender and departs. Then God says to the seventy Chiefs that surround His throne, 'Do you see how this Informer is always seeking to attack my sons? A certain goat has been sent to him with a tablet recording all their sins and errors which they have committed before me, and he has accepted it. Then they all agree that those sins should be discharged on the head of his own people.' R. Abba said: 'At first all those sins cleave to him, and afterwards they are discharged upon the head of his people."

In his book *The Return of the Kosher Pig: The Divine Messiah in Jewish Thought* Rabbi Itzhak Shapira wrote,

"During the course of writing this book, I received a daring flyer from Chabad on the subject of *Acharit Hayamim*, or the end times. In it, the writer mentioned that the reason God called the pig a *hazir* (ריזה) in Hebrew is because the pig will return to Israel. Upon reading this for the first time, I scratched my head and decided to dig further to understand this important concept of the pig that is to return to Israel. I discovered two important facts about the Messianic expectations and the pig:

1. On the simple level: During the days of Messiah, the pig will be

kosher.

2. On the *midrashic*[36] level: During the days of Messiah, the pig (Christianity according to the Midrash or a Messenger who is the Messiah of Israel as I prove in the book according to Sod[37]) will return to Israel.

If this understanding is truly proper based on Jewish writings, then we can deduce that the Messiah will not only return (which implies that he was here before) to his people, but he will also provide some sort of *hiddush*, or renewal, to his relationship with his people and to the Torah.

In his book *Otzarot Acharit Hayamim* (which deals with end-times events from an Orthodox perspective), Rabbi Yehudah Hayon adds an interesting comment that originated from our sages about the ריזה (pig) and his true identity:

Why is his name called *hazir* (pig)? He is called pig because God in the future will return him to Israel.[38]

Futhermore, Rabbi Hayon goes on to explain the strange and fascinating message of the true meaning of the *hazir* (pig) and his name:[39]

It is appropriate to mention that I found a similar note about the 'pig' in the Ritbah's[40] writing. The Radbaz[41] and *Midrash Tanchumah* make similar points. In addition, in some commentaries like *Or Hachayim* on Parashat Shmini, it states that the pig will not be kosher until his nature changes (and he chews the cud) and then he will be allowed and kosher.

According to Rabbi Hayon's quoting of various sources, the sages believe the pig will return and will become kosher for consumption. Somehow his nature will be changed. One of the *remazim*[42] that are given to us is that the root letters of the word *hazir* are *Het-Zayin-Resh* (רזה) from which are also derived the word *hazar*, which literally means 'to return.' The Hebrew root letters have a dual meaning—either 'pig' or 'to return.'

Rabbi Hayon explains that according to the secrets of the Torah,[43] there is a 'prince in the heavens' and his name is *Hazir-el*,[44] [לאריזה] which is literally translated 'the pig of God,' or even 'the pig is God.' Then the rabbi makes this incredible comment: 'This particular prince is the Prosecutor of Israel and in the future God will return him to Israel to be its defender.'

According to R. Hayon commenting on the Radbaz's work, the 'Kosher Pig' is none other than an angel who will have the authority to be

the defender of Israel before the Mighty One of Israel. And since he will return, the implication is that he was here before!

[***]

What a wonderful commentary by our sages, who clearly explain that the pig is represented by a messenger who will return to Israel to save and to protect, to bring back the crown that was lost. [***] It is quite clear from the sources that this individual will not be a mere human, as we will see throughout this book. [bolded emphasis added]"[10]

This is a clear depiction of Jesus as Satan, the fallen angel Samael who is the 71st and chief Prince of the Gentiles in the Heavenly Court. Samael is also the Prosecutor of the Jews in the Heavenly Court, the "Poison God", the Angel of Death and the Guardian Angel of Gentiles. Isaac Luria instructed Jews to never say Samael's name, just as Jews have traditionally avoided speaking or writing the name of Jesus Christ, and do not mention Christianity even obliquely without spitting. Instead, Jewry call Jesus "Yeshu" which is an acronym for "may his name and memory be blotted out for eternity". They cannot speak Jesus' name because Jesus is Satan, and they cannot speak Satan's name because he is Jesus. According to Luria, Jesus is the reincarnation of Esau and bears the curse of Amalek to be blotted out forever.

Judaism, Christianity and Islam all contain the same basic plan for Jesus to return and smite the Idolaters. Jewish leaders alone will determine who is deemed to be an "Idolater" and who is deemed to be "Righteous" and fit to live in the World to Come. The Judaic literature very clearly states that Christians are Idolaters and must be beheaded (*Sanhedrin* 56-60). The return of the Kosher Pig Jesus, who is Samael (Satan), means to informed Kabbalists that Satan will reappear as the second or third coming of Christ and will flip from prosecuting the Jews to serving as their advocate in their campaign to exterminate the Gentiles, whom they have always stigmatized as if "Idolaters" in order to provide a pretext for their preexisting genocidal hatred of the *Goyim*. The Christ then becomes the Antichrist by changing roles from prosecutor of the Jews to their advocate, just as Satan always does on *Yom Kippur* after being given the Scapegoat. This is all already being deliberately staged.

Jewish leaders will script the message of whatever man they present to the world as if the returned Jesus. He will declare that Christians and Gentiles in general are guilty of millennia of antisemitism and disobedience to Yahweh and therefore must all be exterminated in order to cleanse the Earth, just as the Earth was cleansed by the Flood. The return of Jesus Christ, the Messiah Anointed for War, the Sword, Deceiving Spirit, Smiting Stone and Stumbling Stone, will not be a happy event for humankind. Instead it will herald the end of humanity. Jews also need fear this plan, not only because it is so terrible and grossly immoral, but because the Jews are slated to be attacked on all fronts and suffer massive losses. Their leaders are planning to end natural child birth and replace Jewry with 600,000 immortal androgynes which will be artificially bred in laboratories from the semen and skin cells of the Messiah Son of David, as I have proven in my books *Beware the World to Come* and *Rise Above the*

Gods Who Hate Us. The leaders of the Jews plan to do this in imitation of their ancestors myth that humanity derived from sole man Adam and then from Noah.

Louis Ginzberg wrote in his *The Legends of the Jews*,

> "Finally, the goodness of God manifests itself in the preservation of His people Israel. It could not have survived the enmity of the Gentiles, if God had not appointed protectors for it, the archangels Michael and Gabriel. Whenever Israel disobeys God, and is accused of misdemeanors by the angels of the other nations, he is defended by his designated guardians, with such good result that the other angels conceive fear of them. Once the angels of the other nations are terrified, the nations themselves venture not to carry out their wicked designs against Israel."[11]

The Archangel Michael is the advocate of the Jews in the Heavenly Court, but the court is rigged in his favor. On *Yom Kippur*, Satan flips form being the prosecutor of the Jews and advocate of the Gentiles in exchange for the gift of the Scapegoat. Satan then becomes the advocate of the Jews in tandem with Michael and accuses his children, the Gentiles, of the sins the Jews have in fact committed. In this way he scapegoats Gentiles for Jewish sins. At the end of the Age of Pisces, Satan, in the form of Jesus Christ, is slated to return to the Earth incarnate as an advocate of the Jews and as the Smiting Stone who will exterminate the Christians and Gentiles for the benefit of Jewry, in exchange for consuming their Souls in the final and complete Day of Atonement when all Gentiles will be slaughtered as the final sacrifice to Satan, to Shezmu. Shezmu and Unas will have a grand feast as Jesus angrily treads the Winepress and crushes the heads of every last Gentile.

Then, the Jews will feast on the Leviathan (Jesus Christ) because the Pig will then have become Kosher for the Jews to eat. The Christians have been eating the Unripe Fruit of the Tree of Death, the Eucharist, for 2,000 years and it has poisoned their souls. The Jews will also consume the oxlike Behemoth which is Islam. They have been planning for Christendom and Islam to destroy one another ever since they created Islam for the purpose. The grand feast which is described in the Talmud in *Bava Batra* 74a is in fact the Final Judgement of Christians, Muslims and all other Gentiles and their execution. The Wine which has been stored in vats from the beginning of Creation is the blood of the *Goyim* and Jesus will tread the Winepress and spill it out for the Jews to drink in the End Times. The eagerly anticipated rotting corpses of the Gentiles is the flesh of the Leviathan the Jews have been waiting to consume for as long as they have existed. The only Kosher *Goy* is a dead *Goy*—just examine Jesus hanging on the cross to know what they are planning to do to you pursuant to the Abrahamic faiths and their selectively bred hatred of Gentiles.

In the 1700's, David Altschuler wrote in *Metzudat David* on *Zechariah* 2:15,

> "Then many idolaters will join to the Lord and will be His nation, believing in Him. Nevertheless, I will dwell among you and not among the many idolaters:

> and you shall know – Then, when He causes His Presence to dwell among you alone, you will know that the Lord sent me to you. That is to say, the primary purpose and cause is spoken in regard to you:"[12]

Also in the 1700's, Chaim ibn Attar explained why swine are not Kosher in *Or HaChaim* on *Leviticus* 11:6-7,

> "We have already pointed out that all the forbidden species originate or have become part of the הפילק, the domain described in Kabbalah as part of the negative side of the emanations, that which is not destined for eternal life. רגי אוהו הדג אל, but it does not chew the cud, etc. The Torah uses these words as a condition, i.e. as long as the pig has not reverted to chewing the cud it may not be eaten. In the future, when it undergoes evolutionary changes so that it will become a ruminant, it will again be fit to be eaten by Jews. It is not the Torah which will adapt to 'realities,' but 'reality' which will adapt to Torah; the laws of the Torah are immutable, the nature of the pig is not."[13]

When an animal chews cud, it effectively eats its food a second time. The cud becomes the second born of the animal's diet and is more ripe than when the animal first ate it. An animal is what it eats, so it becomes Kosher by eating the Second Born food because Jews are the Second Born. While the dietary lies of the Jews probably originally derived from other nations and from bad experiences and myths based upon correlations with or without causation when someone ate a given food and grew ill or died, or something else bad happened, the Jews mythologized their dietary restrictions in such a way that they emphasize the nature of rebirth and the Second Born in the case of animal chewing its cud. The fruit of the Tree of Death needs to ripen before it can be eaten. The ripe fruit is the cud, the stomach is the womb and regurgitation is the second born twin. The Jews chew their cud by copying the knowledge and gods of the Gentiles. In their view, these things become Kosher, and only become Kosher, when the Jews take them from the Gentiles and deprive the Gentiles of them, ultimately by killing the Gentiles or employing dysgenics, censorship and other means to render the Gentiles incapable of understanding what their ancestors had achieved.

The *Sephirotic* Tree of Life contains three 2,000 year periods which correspond to the astrological Ages of the Zodiac. The third era is *Yesod*, which represents Pisces (the Leviathan) and the Age of Messiah Son of Joseph. In *Yesod*, which is the seat of *Mashiach ben Yosef* who manifests himself as the Unripe Fruit of the Tree of Death in the form of science and technology, which are not yet ripe and are poisonous, Jesus poisons the Gentiles to death with the knowledge they themselves create. It is the Gentiles who advanced the knowledge of science and technology and they will be destroyed by the same knowledge which they themselves produced. The knowledge of science and technology are the products of Chaos' attempts to surpass the Demiurge Creator God and free itself from the Demiurge's Order. Chaos ultimately and inevitably succeeds in its conquest of Order and obtains the ability to produce for itself according

to its own will what nature and Natural Law had once provided.

The Jews do what they can to make the Gentiles' knowledge a trap which will annihilate the *Goyim* and leave only the Jews standing, at which point science and technology will become Kosher and serve the Jews, just like Satan, Jesus and swine will come to serve the Gentiles when these unclean forces come to chew the cud, which is to say when the fruit of the Tree of Death becomes ripe and safe to eat. At that time, Jews will then be able to eat the delicious flesh of serpents and swine, and the Gentiles will have been wiped out and completely forgotten. In other words, the Jews will have consumed the Gentiles and will have feasted on their labors and drunk their blood which will have been extracted when Jesus treads his Winepress and exterminates the Gentiles. A good example of this process is the fact that Gentiles produces cities, GMO's, toxic chemicals, sterilizing radiation and radioactive materials and nuclear bombs all of which will kill them off instead of freeing them. This will free the Jews and this Knowledge will then become Kosher, clean and healthy for the Jews to consume without fear, because they are largely the ones who subverted the Gentiles' knowledge to use it against them and they will not use it against themselves.

The Greeks asserted that the *Iron* Age of Hesiodic myth would end in the triumph of Chaos over Order. Society would break down and human beings would destroy one another. The Cacodæmon Yahweh pronounced many curses against humanity which reiterate the predictions of Hesiod, Ovid and other Greeks and Romans. These curses were drafted by the Alexandrian Jews based in large part upon the mythologies of Hesiod, Plato and other Greeks. The physical and spiritual descendants of the Alexandrian Jews have done what they can to fulfil those original plans which were placed in Yahweh's mouth in the form of curses upon humanity. The Babylonian Talmud, tractate *Sotah*, folio 49a states that things have gotten increasingly worse every day since the destruction of the Temple, which corresponds to Messiah Son of Joseph's period of *Yesod*, and the *Iron* Age of Hesiod and Ovid,

> "§ The mishna states that Rabban Shimon ben Gamliel says in the name of Rabbi Yehoshua: From the day that the Temple was destroyed, there is no day that does not include some form of curse. Rava says: Each and every day is more cursed than the previous one, as it is stated in the chapter detailing the curses in the book of Deuteronomy: 'In the morning you will say, would that it were evening, and in the evening you will say, would that it were morning' (Deuteronomy 28:67). It is unclear which morning the verse means. If we say that in the evening he will wish it would be the following morning, does he know what will be the outcome of the next morning, which would cause him to yearn for its arrival? Rather, it must mean the morning that has passed; that is, in the evening they will pine for the previous morning, because their situation is continuously worsening.
>
> The Gemara poses a question: But if everything is deteriorating, why does the world continue to exist? The Gemara answers: By the sanctification that is said in the order of prayers, after the passage that begins: And a redeemer shall

> come to Israel, which includes the recitation and translation of the sanctification said by the angels, and by the response: Let His great name be blessed, etc., which is recited after the study of *aggada*. As it is stated: 'A land of thick darkness, as darkness itself; a land of the shadow of death, without any order' (Job 10:22). Therefore, it can be inferred from this verse that if there are orders of prayer and study, the land shall appear from amidst the darkness."[14]

The redeemer will be the staged second coming of Christ. The land will appear from the Darkness, as it did after the Flood when humanity was wiped out save for Noah and his family. The land will appear when Jesus exterminates the Gentiles. Then, the Darkness will Shine and Chaos will be illuminated after absorbing the Light of the Gentiles, like the Full Moon which is born of the New Moon. The Talmudic passages in *Sotah* 49b plagiarize the Greeks' predictions for the end of the *Iron* Age, as had Christianity, and as Islam later would,

> "He also said: In the times of the approach of the Messiah, impudence will increase and high costs will pile up. Although the vine shall bring forth its fruit, wine will nevertheless be expensive. And the monarchy shall turn to heresy, and there will be no one to give reproof about this. The meeting place of the Sages will become a place of promiscuity, and the Galilee shall be destroyed, and the Gavlan will be desolate, and the men of the border shall go round from city to city to seek charity, but they will find no mercy.
>
> And the wisdom of scribes will putrefy, and people who fear sin will be held in disgust, and the truth will be absent. The youth will shame the face of elders, elders will stand before minors. Normal family relations will be ruined: A son will disgrace a father; a daughter will rise up against her mother, a daughter-in-law against her mother-in-law. A man's enemies will be the members of his household. The face of the generation will be like the face of a dog; a son will no longer be ashamed before his father. And upon what is there for us to rely? Only upon our Father in heaven."[15]

Jesus is slated to reappear like Noah and serve as the Ark for the Jews who will ride upon the back of the Leviathan and weather the flood of blood Jesus intends to spill across the face of the Earth. The Jews will take shelter in the protective vessel of his body of Christians. The madness at the end of the *Iron* Age will finally be cleansed from the Earth and the World to Come will appear, but this Phoenix will be a Jewish vulture feeding on the wreckage of the Gentiles. Jesus, Islam and the Communists will be the broom which sweeps away the Gentiles in self-consuming wars and through self-destructive practices.

As I proved in my book Beware the World to Come, Judaists assert that Gentiles are pollution and the seed of Satan. Jesus will cleanse the Earth of the unclean Gentiles. Isaiah HaLevi Horovitz wrote in *Shenei Luchot HaBerit: Torah Shebikhtav, Toldot, Torah Ohr 54*,

> "David also accomplished a great deal in this area during his reign. In the future, as the Messiah, however, he will take revenge on the forces of Esau in the manner of a serpent, as we know from Isaiah 14,29: [***] 'For from the root of a snake there sprouts an asp.'"[16]

Isaiah 14:29 proposed that a Jewish Serpent would emerge to smite the Gentiles, which was obviously a scheme to destroy the Gentiles with a snake like Jesus who lies in wait and unexpectedly strikes from the shadows,

> "Do not rejoice, all you Philistines, that the rod that struck you is broken; from the root of that snake will spring up a viper, its fruit will be a darting, venomous serpent."—NIV

Unlike Adam's children, Gentiles come from the "smelly drop of semen" of Satan. Isaiah HaLevi Horovitz wrote,

> "When Saul failed to carry out his task against Amalek completely, the [***] 'serpent' (in the guise of the Philistines) raised its head; eventually Saul himself in desperation consulted with the witch of Endor,—an example of [***].—In the end, (Samuel I chapter 28) Saul was killed, and the kingdom reverted back to its permanent designates, to the house of Yehudah-David. David is described as [***], 'ruddy, good looking,' in Samuel I 16,12, the counterpart to Esau, who was called [***], because he had absorbed all the pollutants of the original serpent which had made blood (red) the symbol of death. Esau had absorbed all this pollutant in order that Jacob might be free of it. We have shown that this was what Bileam alluded to when he proclaimed: [***], 'that Jacob does not contain a vestige of the original serpent' (Numbers 23,23). The colour [***], then can originate either in the [***], representing the blood of impurity, or in a sacred domain. When it originates in the sacred domain it is described, as in Samuel, as [***], 'beautiful to behold.' David is descended from Peretz, who was [***], 'achieved a break-through' against the forces of the [***]. David was an outstanding Torah scholar; when the honor of G-d was at stake he knew how to take revenge in the manner of a serpent. It is said of him: [***], 'for from the stock of a snake there sprouts an asp' (Isaiah 14,29). The allusion is to David's father Yishai (cf. Targum) who is the [***] in our verse. These terms are used by the prophets as forces that are able to parry and subdue the original serpent, root of impurity. [***] To get back to the subject of the [***]. Joseph, in his capacity as the sacred seed of his father, who in turn represented the spiritual beauty of Adam prior to his sin, was truly created [***], in the image of G-d, because he was not the result of a smelly drop of semen. He wore the striped coat, a metaphor for the garments woven of light worn by Adam and Eve before they sinned, as we have outlined on pages 290,294. He was therefore the natural enemy of Esau who represented the

> opposite attributes, the pollution by the serpent, the smelly drop of semen, and the start of a long line of bastards."[17]

Pay particular attention to the supposition Isaiah HaLevi Horovitz quoted from *Bereshit Rabbah* which asserts that Jews are gods on Earth just like the Holy One is God in Heaven, as above, so below,

> "Bereshit Rabbah goes as far as to say that G-d told Jacob: 'Just as I am G-d in the Heavenly Regions, so you are 'god' in the 'lower' world."[18]

Isaiah HaLevi Horovitz also stated in his *Shenei Luchot HaBerit* that Non-Jews are below on Earth what Satan is in the Higher Planes above, as above, so below

> "Jacob's two demands on the angel, 1) to bless him, and 2) to reveal his name, were based on the dual nature of Esau or Edom respectively in this world and of Samael in the parallel regions in the Heavens."[19]

This refers to the famous story of Jacob wrestling with an angel. The angel that Jacob wrestled with was Samael, the Male aspect of the Fallen Angel Satan, who is the guardian angel or prince of the Gentiles and their ultimate parent. Isaiah HaLevi Horovitz addressed the pervasive Judaist belief that Gentiles are descendants of Satan,

> "David is described as [***], 'ruddy, good looking,' in Samuel I 16,12, the counterpart to Esau, who was called [***], because he had absorbed all the pollutants of the original serpent which had made blood (red) the symbol of death. Esau had absorbed all this pollutant in order that Jacob might be free of it. We have shown that this was what Bileam alluded to when he proclaimed: [***], 'that Jacob does not contain a vestige of the original serpent' (Numbers 23,23). The colour [***], then can originate either in the [***], representing the blood of impurity, or in a sacred domain. When it originates in the sacred domain it is described, as in Samuel, as [***], 'beautiful to behold.' David is descended from Peretz, who was [***], 'achieved a break-through' against the forces of the [***]. David was an outstanding Torah scholar; when the honor of G–d was at stake he knew how to take revenge in the manner of a serpent. It is said of him: [***], 'for from the stock of a snake there sprouts an asp' (Isaiah 14,29). The allusion is to David's father Yishai (cf. Targum) who is the [***] in our verse. These terms are used by the prophets as forces that are able to parry and subdue the original serpent, root of impurity. [***] The evil influence of the serpent's pollution remained only in the descendants of Esau. The reason the Torah presents us with such a long list of Esau's descendants at the end of [***], is to inform us that they were all [***], bastards."[20]

Psalm 82:6 states that Jews are gods,

"I have said, Ye are gods; and all of you are children of the most High."

Deuteronomy 32:9 excludes Gentiles from God's inheritance,

"For the Lord's portion is his people; Jacob is the lot of his inheritance."

Obadiah 8-10,

"Shall I not in that day, saith the Lord, even destroy the wise men out of Edom, and understanding out of the mount of Esau? And thy mighty men, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter. For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever."

Micah 5:8 states,

"And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."

The God of Israel loves Jews and hates Gentiles. *Malachi* 1:1-5,

"The burden of the word of the Lord to Israel by Malachi. I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the Lord of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the Lord hath indignation for ever. And your eyes shall see, and ye shall say, The Lord will be magnified from the border of Israel."

2.2.3 The Suffering Messiah Son of Joseph

Jesus was the planned Suffering Messiah of *Isaiah* chapters 52 and 53. Paul expressly stated that Jesus was the Suffering Messiah in *Acts* 3:18-23; 26:22-23 (quoting from *Deuteronomy* 18:15, 18, 19), which together with numerous other passages in multiple Christian texts proves that the Christians fabricated the Jesus myth out of the *Septuagint* in order to create the illusion that the Suffering Messiah had arrived and had been killed,

"But this is how God fulfilled what he had foretold through all the prophets,

> saying that his Messiah would suffer. Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord, and that he may send the Messiah, who has been appointed for you—even Jesus. Heaven must receive him until the time comes for God to restore everything, as he promised long ago through his holy prophets. For Moses said, 'The Lord your God will raise up for you a prophet like me from among your own people; you must listen to everything he tells you. Anyone who does not listen to him will be completely cut off from their people.' [***] But God has helped me to this very day; so I stand here and testify to small and great alike. I am saying nothing beyond what the prophets and Moses said would happen—that the Messiah would suffer and, as the first to rise from the dead, would bring the message of light to his own people and to the Gentiles.'"—NIV

The coming appearance of the Christ figure together with his role, purpose, methods and life were all fully planned out in the *Septuagint* and other Judaist texts long before the legend that Jesus had walked the Earth was fabricated in order to fulfill these preexistent plans. The *Septuagint* and *Book of Wisdom* called for a Jewish man to serve as the Scapegoat for the sins of Israel and suffer for their iniquities. This man would be a genocidal mass murderer who would gain the Gentiles' trust in order to destroy them from within. He would bear the Sword, tread the Winepress, be the Deceiving Spirit, the Smiting Stone and the Stumbling Block. It was quite a Herculean set of tasks which were laid upon his bent shoulders, and so Jesus was cast in the image of Hercules (Herakles) whose legendary character in part inspired the Jesus myth.

But the Jews' Hercules was a meek figure, like Jacob who bowed seven times before Esau to dupe him into becoming complacent and neglectful of his duties to defend himself (*Genesis* 33:3). One the tricks the Jews employ is to deceitfully appear humble and non-threatening in order to fool the Gentiles into letting down their guard. Based on *Isaiah* 52:13-15, the early church fathers envisioned Jesus as a small, weak, sickly, bent and twisted man. He bore the burden of the entire load of Jewish sins throughout all of history on his weary shoulders. The Talmud had him living among the lepers just outside Rome (*Sanhedrin* 98a-b). The Shabbataians and Frankists sought to rescue Jesus from the prison of the Gentiles. He had to die so that Messiah Son of David might live, and live in peace.

Matthew 26:28,

> "This is my blood of the covenant, which is poured out for many for the forgiveness of sins."—NIV

The Christians did not invent this character. Rather, the Old Testament character of the Suffering Messiah Son of Joseph invented Jesus Christ. All of the religions which the Jews copied in their syncretic belief system held that there are many gods and that these gods are at war with one another. Yahweh and Jesus, like Unas and

Shezmu, slaughter the other gods by causing Gentiles to disbelieve in them. Slaughtering the Gentiles' gods slays the Gentiles by removing their supernatural protection and life force. It reduces them to the mineral level on the Great Chain of Being of machines and distances them from the Heavenly Realm of the gods. Yahweh prematurely declared victory over the Gentiles' gods and was roundly defeated by them. His house was repeatedly defiled and his people were conquered over and over again. The writers of the *Septuagint* sought to remedy that situation by means of the treacherous Trojan Horse of the Messiah Son of Joseph.

Judaic Monotheism (the mass murder of all other gods) was just a vain boast until Christianity began to work its dark magic on the Gentile world. The Greeks unwisely traded mighty Zeus in on a rotting Jewish corpse who was pledged to annihilate them. The Romans betrayed their ancestors' god Jove, so that they could bend their knees to the Deceiving Spirit Jesus who danced on their heads like grapes in a winepress.

Jacob bowed seven times to Esau so that Esau would let down his guard (*Genesis* 33:3). Jesus appeared meek so that the Gentiles would not realize he had come to kill them. In an early instance of subversive Jewish class warfare, Jesus appealed to the meek so that they would believe in him and overthrow their own gods who had evidently abandoned them—together with their human rulers. As in Æsop's fable, the tortoise would slowly overcome the hare, so the Jews bided their time while the Serpent Jesus did his work on the *Goyim* and the Fruit of the Tree of Death ripened. Like Æsop's fabled villain, the wolf Jesus wore sheep's clothing to conceal his true intentions and murderous nature.

Risto Santala wrote in his article "The Suffering Messiah and Isaiah 53 in the Light of Rabbinic Literature",

> "In Talmud Sanhedrin 98 there is a long discussion of the nature of the Messiah: 'The Son David does not come except in a generation which is totally righteous or totally guilty.' This total depravity relates to the reconciliation to come. After these words the Messiah is presented as a 'second Moses'; as a *Jinnon*, whose origin is before the stars and Zodiac (Ps. 72:17) ; as a *Chaninah*, which means 'a gracious one'; as a *Menachem*, comforter; and as a *Metsorah* or *Naguua*. These names mean a 'leper' and one who 'is stricken with sickness.' The word *Naguua* is taken from Isaiah 53:4 and relates to the Messiah, who is 'stricken' with our diseases. Rabbi Joshua Ben Levi queries where the Messiah is and how he could know him. 'He is before the gates of Rome. He sits among the poor and sick binding and healing them.'
>
> In the Book of Zohar [***] there is an interesting statement: 'When the Messiah receives a message about the misery of Israel in their dispersion and sees that they are themselves responsible for their agony, he weeps loudly for their sins, for it is written: he was wounded for our transgressions, he was bruised for our iniquities.'
>
> Isaiah 53 speaks of a vicariously suffering Messiah. In the tractate *Pesikta*

Avkat Rochel from the eighth century we can observe the atoning nature of the Jewish Messianic expectation: 'When God created his world he extended his hand from the throne of his glory and brought forth the soul of the Messiah. Then he said to him: Wilt thou heal my sons and redeem them after six thousand years? He answered: I will. God said to him: Wilt thou then suffer punishment in order to blot out their sins as it is written, 'But he bore our diseases'? He said to Him: I will suffer it with joy.'

Although the picture of the suffering Messiah is omitted from the regular lectionary systems of the synagogue, the main message is still to be found in the prayers of the Day of Atonement, such as *Machzor rabbah*. This well-known hymn was composed by Eleazar Ben Qualir in the ninth century and reads as follows in the Sephardic Hebrew edition: 'Messiah our righteousness has turned from us; we are dispersed and there is none to justify us. Our iniquities and the yoke of our transgressions is a burden. But he is wounded for our transgressions, he will carry our sins upon his shoulders that we may find forgiveness for our iniquities, and by his stripes we are healed; the time is come to make a new creation forever; bring him up from the circles of the nations, draw him forth from Seir that we may hear him from Lebanon a second time by Jinnon. He is our God, he is our father, he is our King, he is our Savior, and he will deliver us a second time and he will proclaim his grace a second time in the sight of all saying: I will save you in the end as in the beginning...'

This prayer has many features which relate to our Christian faith and to the Old Testament prophecies: the Messiah is 'our righteousness' (Jer. 23:6, 33:16); the Jewish nation is dispersed after having denied the suffering Messiah. We have already met the Messiah in the Jewish literature. In Chagigah 5b this idea is related to Jeremiah 13:17, where 'my soul shall weep for your pride': 'Because of the pride of Israel the Torah will be taken from them and given to the heathen.' In connection with Psalm 118:21-26 and its cornerstone Mezudat David states: 'This stone will be refused, but it will be put later in the most honoured place so that everybody can see it.' Rashi, Rabbi Shlomo Ben Isaac (died 1105), the main voice of Jewish Biblical commentary, expounds this prophecy in relation 'to the Messiah born in Bethlehem, and his origin is from days of old according to Psalm 72:17, for 'before the sun his name was Jinnon',' (the Branch, one of the seven words for a rod or root). Biuur Ha-Injan explains in regard to Isaiah 28:16 that this 'precious cornerstone' will be 'later a cornerstone which proves to be the seed of David and the foundation of foundations'—'it does not happen straight away; there are first great sufferings.' No wonder that our prayer for the Day of Atonement speaks three times about a salvation which occurs 'a second time.' Then the Christ will 'make a new creation' (Gal. 6:15; 2 Cor. 5:17; Eph. 2:15). But the Messiah must be brought 'from the circles of the nations' and from Seir, which is a hidden name for Rome. The word *Lebanon* is a well-known name for the temple because,

according to its root, *laban*, 'white,' it 'bleaches the sins of Israel' (Joma 39b). There are three quotations in the Talmud stating that 'forty years before the devastation of the temple the offerings lost their effect and the doors of the sanctuary opened by themselves'; in one of them there is a statement made by a famous rabbi, Jochanan Ben Zakkai, who was a close friend of Nicodemus. He also noted that the most important 'western lamp was extinguished' and then Rabbi Isaac Ben Tablai explains the meaning of the word *Lebanon*.

[***]

There is in the Jewish Prayerbook another prayer, moreover, which has a real Christian message, relating to the suffering Messiah in Isaiah 63:9. This verse combines the sufferings of private people and the sufferings of the Messiah, stating that God is sharing our griefs. 'In all their affliction he was afflicted and the angel of his presence saved them; in his love and in his pity he redeemed them; he lifted them up and carried them all the days of old.' Who is this 'angel of his presence'? According to the Jewish literature he is 'the angel of the covenant,' the Messiah himself. The Hebrew expression refers to the 'angel of the countenance,' *mal'ach ha-panim*. It relates to *Peniel* in Genesis 32, the messenger of 'the face of God.' He will redeem his people in their affliction.

The Jewish Prayerbook presents an interesting supplication after the blowing of the *shofar* horn at the Jewish New Year: 'May it be Thy will that the sound of this horn be heard in the mansion of God by our representative *Tartiel*, which name has been given by Eliah, be his name blessed, and by Jesus the Prince of Countenance (*Jeshuua Sar ha-Panim*) and by *Metatron*, and may grace fall upon us. Blessed be Thou, Lord of Grace.' In some prayerbooks the name *Jesus* is enclosed by parentheses. I know of two cases in which some young men were asking who this Jesus, the Prince of Countenance, might be—they were driven very quickly from the synagogue. According to Gottlieb Klein, the famous chief rabbi of Stockholm, '*Metatron* is the nearest serving spirit to God, he is his trustee and representative, and, on the other hand, as serving spirit to God, he is the representative of Israel before God . . . *Metatron* has also the name Prince of Countenance, *Sar ha-Panim*, or the Prince; he is sitting in the innermost room (*penim*).' In the Book of Zohar there are also many citations concerning the *Metatron:* 'Every prayer to God must be first addressed to *Metatron*.' 'Whosoever speaks to me, said God, he may do it through the medium of *Metatron*.' 'The second figure (*sefirah*) is called *Metatron*, the Keeper, which is an inferior equivalent for the Son of God.' '*Metatron*, the Keeper of Israel, is the same person of whom we read in the second Psalm: Thou art my Son, this day have I begotten thee.' 'He is the image of the Holiest' and 'he is not created, moulded, or made.'

The word *Meratron* is composed of two Greek words *meta* and *thronon*, 'with the throne.' The word *Tartiel* is Aramaic and means 'the second God.' Jesus is the Prince of Countenance who has been afflicted in our afflications and redeemed us. This mysterious prayer speaks about the sonship of Jesus and

his Messianic nature as a 'representative of Israel before God.'

[***]

There is an interesting quotation from the ninth century in Pesiqta Rabbati. It tells how 'once all the patriarchs come to the Messiah in the month of Nisan (Passover time) and they say: . . . thou art greater than we, because thou hast carried the sins of our children . . . thou hast become a reproach of men (Ps. 22:6) and thou has descended to the darkness; thou hast done all this for the sins of our children.'

[***]

According to the regulations in the Talmud, the high priest made the sign of cross when he sprinkled the blood on the altar. The rule for the sprinkling of blood said: "loo lemaalah veloo lemathah ellah ke-matsleev'—'not up and not down but as if making a cross.' So the blood was spread evenly.

But to whom 'is the arm of the Lord revealed?' (Is. 53:1). And what does this 'arm' really mean? In Deuteronomy 33:27 there is a deep promise: 'The eternal God is thy refuge, and underneath are the everlasting arms." Targum Onkelos paraphrases this saying: 'These *arms* are the Memra (the Word, Logos) by whom the world has been created.' The word *Memra* appears 599 times in the Aramaic paraphrases but not a single time in the Talmud, because this concept was identified with the word *Messiah* and used by the first Christians. Targum Jonathan, for example, explains that the serpent in the wilderness relates to the Messiah: 'He who raises his heart in the name of Yahweh's Memra will remain in life.'"[21]

Jesus' female aspect is Wisdom (Sophia). Unas is the Lord of Wisdom. Kabbalists believe that the very first words of the Torah in *Genesis* 1:1, "In the beginning God created the heaven and the earth" are a mistranslation. The *Targum Yerushalmi* translates *Genesis* 1:1 as, "With wisdom, God created the heavens and the earth."[22] *Proverbs* 3:19-20 states that all things were created with Wisdom (*Chochmah*), Understanding (*Binah*) and Knowledge (*Da'at*) (see also: *Proverbs* 1:2-4; 2:6. *Isaiah* 11:2. *Daniel* 1:4; 2:21. *Colossians* 1:9; 2:2-3),

"The Lord by **wisdom** hath founded the earth; by **understanding** hath he established the heavens. By his **knowledge** the depths are broken up, and the clouds drop down the dew."

Wisdom is raw Primordial Chaos. Understanding is the emanation of Daylight into Chaos. Knowledge is Satan, whose role in Judaism is completely misunderstood by Christians. Satan is also Primordial Chaos, which is Wisdom. The Serpent is Wise and Crafty like Jacob, or so said Christ and Yahweh (*Genesis* 3:1; 25:27-34. *Matthew* 10:16. II *Corinthians* 11:3). Wisdom is the Satanic ability to deceive the Gentiles, which is what Jesus does. Wisdom is humble and meek until its fruits become ripe. *The Complete Jewish Version* translation of *Ecclesiastes* 9:13-16 reads,

"Here is something else I have seen as wisdom under the sun, and it seemed important to me: there was a small town with few people in it; and a great king came to attack it; he surrounded it and built massive siege-works against it. Now there was found in it a man who was poor but wise, and by his wisdom he saved the city; yet afterwards, nobody remembered that poor man. So, although I say that wisdom is better than strength, nevertheless the poor man's wisdom is despised; nobody pays attention to what he says."

The *Septuagint* was replete with passages which plotted out the Suffering Messiah Son of Joseph, the Messiah Anointed for War, who was to become the Jesus myth:

Genesis 3:15,

"And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel.'"—NIV

Genesis 49:10-12,

"The scepter will not depart from Judah, nor the ruler's staff from between his feet, until he to whom it belongs shall come and the obedience of the nations shall be his. He will tether his donkey to a vine, his colt to the choicest branch; he will wash his garments in wine, his robes in the blood of grapes. His eyes will be darker than wine, his teeth whiter than milk."—NIV

Exodus 12:46,

"'It must be eaten inside the house; take none of the meat outside the house. Do not break any of the bones."—NIV

Numbers 24:17

"'I see him, but not now; I behold him, but not near. A star will come out of Jacob; a scepter will rise out of Israel. He will crush the foreheads of Moab, the skulls of all the people of Sheth."—NIV

Psalm 3:1-8,

"Lord, how are they increased that trouble me! many are they that rise up against me. Many there be which say of my soul, There is no help for him in God. Selah. But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head. I cried unto the Lord with my voice, and he heard me out of his holy hill. Selah. I laid me down and slept; I awaked; for the Lord sustained me. I will not be afraid of ten thousands of people, that have set themselves against

me round about. Arise, O Lord; save me, O my God: for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly. Salvation belongeth unto the Lord: thy blessing is upon thy people. Selah."

Psalm 8:2,

"Through the praise of children and infants you have established a stronghold against your enemies, to silence the foe and the avenger."—NIV

Psalm 16:10,

"because you will not abandon me to the realm of the dead, nor will you let your faithful one see decay."—NIV

Psalm 22,

"My God, my God, why have you forsaken me? Why are you so far from saving me, so far from my cries of anguish? My God, I cry out by day, but you do not answer, by night, but I find no rest. Yet you are enthroned as the Holy One; you are the one Israel praises. In you our ancestors put their trust; they trusted and you delivered them. To you they cried out and were saved; in you they trusted and were not put to shame. But I am a worm and not a man, scorned by everyone, despised by the people. All who see me mock me; they hurl insults, shaking their heads. 'He trusts in the Lord,' they say, 'let the Lord rescue him. Let him deliver him, since he delights in him.' Yet you brought me out of the womb; you made me trust in you, even at my mother's breast. From birth I was cast on you; from my mother's womb you have been my God. Do not be far from me, for trouble is near and there is no one to help. Many bulls surround me; strong bulls of Bashan encircle me. Roaring lions that tear their prey open their mouths wide against me. I am poured out like water, and all my bones are out of joint. My heart has turned to wax; it has melted within me. My mouth is dried up like a potsherd, and my tongue sticks to the roof of my mouth; you lay me in the dust of death. Dogs surround me, a pack of villains encircles me; they pierce my hands and my feet. All my bones are on display; people stare and gloat over me. They divide my clothes among them and cast lots for my garment. But you, Lord, do not be far from me. You are my strength; come quickly to help me. Deliver me from the sword, my precious life from the power of the dogs. Rescue me from the mouth of the lions; save me from the horns of the wild oxen. I will declare your name to my people; in the assembly I will praise you. You who fear the Lord, praise him! All you descendants of Jacob, honor him! Revere him, all you descendants of Israel! For he has not despised or scorned the suffering of the afflicted one; he has not hidden his face from him but has listened to his cry for help. From you comes

the theme of my praise in the great assembly; before those who fear you I will fulfill my vows. The poor will eat and be satisfied; those who seek the Lord will praise him—may your hearts live forever! All the ends of the earth will remember and turn to the Lord, and all the families of the nations will bow down before him, for dominion belongs to the Lord and he rules over the nations. All the rich of the earth will feast and worship; all who go down to the dust will kneel before him—those who cannot keep themselves alive. Posterity will serve him; future generations will be told about the Lord. They will proclaim his righteousness, declaring to a people yet unborn: He has done it!"—NIV

Psalm 24:7-10,

"Lift up your heads, you gates; be lifted up, you ancient doors, that the King of glory may come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, you gates; lift them up, you ancient doors, that the King of glory may come in. Who is he, this King of glory? The Lord Almighty—he is the King of glory."—NIV

Psalm 34:20,

"he protects all his bones, not one of them will be broken."—NIV

Psalm 35:11, 19,

"Ruthless witnesses come forward; they question me on things I know nothing about. [***] Do not let those gloat over me who are my enemies without cause; do not let those who hate me without reason maliciously wink the eye."—NIV

Psalm 41:9,

"Even my close friend, someone I trusted, one who shared my bread, has turned against me."—NIV

Psalm 49:15,

"But God will redeem me from the realm of the dead; he will surely take me to himself."—NIV

Psalm 68:18,

"When you ascended on high, you took many captives; you received gifts from people, even from the rebellious—that you, Lord God, might dwell

there."—NIV

Psalm 69:4, 8, 21,

"Those who hate me without reason outnumber the hairs of my head; many are my enemies without cause, those who seek to destroy me. I am forced to restore what I did not steal. [***] I am a foreigner to my own family, a stranger to my own mother's children; [***] They put gall in my food and gave me vinegar for my thirst."—NIV

Psalm 69:22-28 describes the trap that became Christianity (*Romans* 11:9-10),

"22 May the table set before them become a snare; may it become retribution and [Or *snare / and their fellowship become*] a trap. May their eyes be darkened so they cannot see, and their backs be bent forever. Pour out your wrath on them; let your fierce anger overtake them. May their place be deserted; let there be no one to dwell in their tents. For they persecute those you wound and talk about the pain of those you hurt. Charge them with crime upon crime; do not let them share in your salvation. May they be blotted out of the book of life and not be listed with the righteous."—NIV

Psalm 78:2-4,

"I will open my mouth with a parable; I will utter hidden things, things from of old—things we have heard and known, things our ancestors have told us. We will not hide them from their descendants; we will tell the next generation the praiseworthy deeds of the Lord, his power, and the wonders he has done."—NIV

Psalm 89:3-4, 29-33, 38-45, 49-51,

"You said, 'I have made a covenant with my chosen one, I have sworn to David my servant, 'I will establish your line forever and make your throne firm through all generations." [***] I will establish his line forever, his throne as long as the heavens endure. 'If his sons forsake my law and do not follow my statutes, if they violate my decrees and fail to keep my commands, I will punish their sin with the rod, their iniquity with flogging; but I will not take my love from him, nor will I ever betray my faithfulness. [***] But you have rejected, you have spurned, you have been very angry with your anointed one. You have renounced the covenant with your servant and have defiled his crown in the dust. You have broken through all his walls and reduced his strongholds to ruins. All who pass by have plundered him; he has become the scorn of his neighbors. You have exalted the right hand of his foes; you have made all his

enemies rejoice. Indeed, you have turned back the edge of his sword and have not supported him in battle. You have put an end to his splendor and cast his throne to the ground. You have cut short the days of his youth; you have covered him with a mantle of shame.[***] Lord, where is your former great love, which in your faithfulness you swore to David? Remember, Lord, how your servant has been mocked, how I bear in my heart the taunts of all the nations, the taunts with which your enemies, Lord, have mocked, with which they have mocked every step of your anointed one."—NIV

Psalm 109:4,

"In return for my friendship they accuse me, but I am a man of prayer."—NIV

Psalm 110:1, 4,

"The Lord says to my lord: 'Sit at my right hand until I make your enemies a footstool for your feet.' [***] The Lord has sworn and will not change his mind: 'You are a priest forever, in the order of Melchizedek.'"—NIV

Isaiah 6:9-10,

"He said, 'Go and tell this people: "Be ever hearing, but never understanding; be ever seeing, but never perceiving.' Make the heart of this people calloused; make their ears dull and close their eyes. Otherwise they might see with their eyes, hear with their ears, understand with their hearts, and turn and be healed.'"—NIV

Brenton's translation of the *Septuagint*, *Isaiah* 7:14,

"Therefore the Lord himself shall give you a sign; behold, a virgin shall conceive in the womb, and shall bring forth a son, and thou shalt call his name Emmanuel."

Isaiah 9:1-2,

"Nevertheless, there will be no more gloom for those who were in distress. In the past he humbled the land of Zebulun and the land of Naphtali, but in the future he will honor Galilee of the nations, by the Way of the Sea, beyond the Jordan—The people walking in darkness have seen a great light; on those living in the land of deep darkness a light has dawned."—NIV

Isaiah 11:1-5, 10-14,

"A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit. The Spirit of the Lord will rest on him—the Spirit of wisdom and of understanding, the Spirit of counsel and of might, the Spirit of the knowledge and fear of the Lord—and he will delight in the fear of the Lord. He will not judge by what he sees with his eyes, or decide by what he hears with his ears; but with righteousness he will judge the needy, with justice he will give decisions for the poor of the earth. He will strike the earth with the rod of his mouth; with the breath of his lips he will slay the wicked. Righteousness will be his belt and faithfulness the sash around his waist. [***] In that day the Root of Jesse will stand as a banner for the peoples; the nations will rally to him, and his resting place will be glorious. In that day the Lord will reach out his hand a second time to reclaim the surviving remnant of his people from Assyria, from Lower Egypt, from Upper Egypt, from Cush, from Elam, from Babylonia, from Hamath and from the islands of the Mediterranean. He will raise a banner for the nations and gather the exiles of Israel; he will assemble the scattered people of Judah from the four quarters of the earth. Ephraim's jealousy will vanish, and Judah's enemies will be destroyed; Ephraim will not be jealous of Judah, nor Judah hostile toward Ephraim. They will swoop down on the slopes of Philistia to the west; together they will plunder the people to the east. They will subdue Edom and Moab, and the Ammonites will be subject to them."—NIV

Brenton's translation of the *Septuagint* book of *Isaiah* 11:10 succinctly described this Suffering Messiah Son of Joseph to come,

"And in that day there shall be a root of Jesse, and he that shall arise to rule over the Gentiles; in him shall the Gentiles trust, and his rest shall be glorious."

Isaiah 27:1,

"In that day, the Lord will punish with his sword—his fierce, great and powerful sword—Leviathan the gliding serpent, Leviathan the coiling serpent; he will slay the monster of the sea."—NIV

Isaiah 40:3-5,

"A voice of one calling: 'In the wilderness prepare the way for the Lord; make straight in the desert a highway for our God. Every valley shall be raised up, every mountain and hill made low; the rough ground shall become level, the rugged places a plain. And the glory of the Lord will be revealed, and all people will see it together. For the mouth of the Lord has spoken.'"—NIV

Isaiah 42:1-4,

"'Here is my servant, whom I uphold, my chosen one in whom I delight; I will put my Spirit on him, and he will bring justice to the nations. He will not shout or cry out, or raise his voice in the streets. A bruised reed he will not break, and a smoldering wick he will not snuff out. In faithfulness he will bring forth justice; he will not falter or be discouraged till he establishes justice on earth. In his teaching the islands will put their hope.'"—NIV

Isaiah 49:1-6,

"Listen to me, you islands; hear this, you distant nations: Before I was born the Lord called me; from my mother's womb he has spoken my name. He made my mouth like a sharpened sword, in the shadow of his hand he hid me; he made me into a polished arrow and concealed me in his quiver. He said to me, 'You are my servant, Israel, in whom I will display my splendor.' But I said, 'I have labored in vain; I have spent my strength for nothing at all. Yet what is due me is in the Lord's hand, and my reward is with my God.' And now the Lord says— he who formed me in the womb to be his servant to bring Jacob back to him and gather Israel to himself, for I am honored in the eyes of the Lord and my God has been my strength—he says: 'It is too small a thing for you to be my servant to restore the tribes of Jacob and bring back those of Israel I have kept. I will also make you a light for the Gentiles, that my salvation may reach to the ends of the earth.'"—NIV

Isaiah 50:4-11,

"The Sovereign Lord has given me a well-instructed tongue, to know the word that sustains the weary. He wakens me morning by morning, wakens my ear to listen like one being instructed. The Sovereign Lord has opened my ears; I have not been rebellious, I have not turned away. I offered my back to those who beat me, my cheeks to those who pulled out my beard; I did not hide my face from mocking and spitting. **[This is how the Jews abused the Scapegoat on *Yom Kippur*.—CJB]** Because the Sovereign Lord helps me, I will not be disgraced. Therefore have I set my face like flint, and I know I will not be put to shame. He who vindicates me is near. Who then will bring charges against me? Let us face each other! Who is my accuser? Let him confront me! It is the Sovereign Lord who helps me. Who will condemn me? They will all wear out like a garment; the moths will eat them up. Who among you fears the Lord and obeys the word of his servant? Let the one who walks in the dark, who has no light, trust in the name of the Lord and rely on their God. But now, all you who light fires and provide yourselves with flaming torches, go, walk in the light of your fires and of the torches you have set ablaze. This is what you shall receive from my hand: You will lie down in torment."—NIV

Isaiah 52:13-53:12,

"**The Suffering and Glory of the Servant**

See, my servant will act wisely; he will be raised and lifted up and highly exalted. Just as there were many who were appalled at him—his appearance was so disfigured beyond that of any human being and his form marred beyond human likeness—so he will sprinkle many nations, and kings will shut their mouths because of him. For what they were not told, they will see, and what they have not heard, they will understand.

Who has believed our message and to whom has the arm of the Lord been revealed? He grew up before him like a tender shoot, and like a root out of dry ground. He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him. He was despised and rejected by mankind, a man of suffering, and familiar with pain. Like one from whom people hide their faces he was despised, and we held him in low esteem.

Surely he took up our pain and bore our suffering, yet we considered him punished by God, stricken by him, and afflicted. But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed. We all, like sheep, have gone astray, each of us has turned to our own way; and the Lord has laid on him the iniquity of us all.

He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before its shearers is silent, so he did not open his mouth. By oppression and judgment he was taken away. Yet who of his generation protested? For he was cut off from the land of the living; for the transgression of my people he was punished. He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth.

Yet it was the Lord's will to crush him and cause him to suffer, and though the Lord makes his life an offering for sin, he will see his offspring and prolong his days, and the will of the Lord will prosper in his hand. After he has suffered, he will see the light of life and be satisfied; by his knowledge my righteous servant will justify many, and he will bear their iniquities. Therefore I will give him a portion among the great, and he will divide the spoils with the strong, because he poured out his life unto death, and was numbered with the transgressors. For he bore the sin of many, and made intercession for the transgressors."—NIV

Isaiah 61:1-3,

"The Spirit of the Sovereign Lord is on me, because the Lord has anointed me to proclaim good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness

for the prisoners, to proclaim the year of the Lord's favor and the day of vengeance of our God, to comfort all who mourn, and provide for those who grieve in Zion—to bestow on them a crown of beauty instead of ashes, the oil of joy instead of mourning, and a garment of praise instead of a spirit of despair. They will be called oaks of righteousness, a planting of the Lord for the display of his splendor."—NIV

Isaiah 65:1,

"'I revealed myself to those who did not ask for me; I was found by those who did not seek me. To a nation that did not call on my name, I said, 'Here am I, here am I.'"—NIV

Jeremiah 31:15,

"This is what the Lord says: 'A voice is heard in Ramah, mourning and great weeping, Rachel weeping for her children and refusing to be comforted, because they are no more.'"—NIV

Daniel 2:44,

"'In the time of those kings, the God of heaven will set up a kingdom that will never be destroyed, nor will it be left to another people. It will crush all those kingdoms and bring them to an end, but it will itself endure forever."—NIV

Daniel 9:24-27,

"'Seventy 'sevens' are decreed for your people and your holy city to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the Most Holy Place. Know and understand this: From the time the word goes out to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven 'sevens,' and sixty-two 'sevens.' It will be rebuilt with streets and a trench, but in times of trouble. After the sixty-two 'sevens,' the Anointed One will be put to death and will have nothing. The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed. He will confirm a covenant with many for one 'seven. In the middle of the 'seven' he will put an end to sacrifice and offering. And at the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him.'"—NIV

Hosea 11:1,

"When Israel was a child, then I loved him, and called my son out of Egypt."

Zechariah 9:9,

"Rejoice greatly, Daughter Zion! Shout, Daughter Jerusalem! See, your king comes to you, righteous and victorious, lowly and riding on a donkey, on a colt, the foal of a donkey."—NIV

Zechariah 11:12-13,

"I told them, 'If you think it best, give me my pay; but if not, keep it.' So they paid me thirty pieces of silver. And the Lord said to me, 'Throw it to the potter'—the handsome price at which they valued me! So I took the thirty pieces of silver and threw them to the potter at the house of the Lord."—NIV

Zechariah 12:9-11,

"On that day I will set out to destroy all the nations that attack Jerusalem. 'And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son. On that day the weeping in Jerusalem will be as great as the weeping of Hadad Rimmon in the plain of Megiddo."—NIV

The Babylonian Talmud recognized that *Zechariah* 12:10 referred to the Messiah Son of Joseph. *Sukkah* 52a-b,

"One said that this eulogy is for Messiah ben Yosef who was killed in the war of Gog from the land of Magog prior to the ultimate redemption with the coming of Messiah ben David. And one said that this eulogy is for the evil inclination that was killed. The Gemara asks: Granted, according to the one who said that the lament is for Messiah ben Yosef who was killed, this would be the meaning of that which is written in that context: 'And they shall look unto Me because they have thrust him through; and they shall mourn for him, as one mourns for his only son' (Zechariah 12:10). However, according to the one who said that the eulogy is for the evil inclination that was killed, does one need to conduct a eulogy for this? On the contrary, one should conduct a celebration. Why, then, did they cry?

[***]

'And the Lord showed me four craftsmen' (Zechariah 2:3). Who are these 'four craftsmen'? R. Hana b. Bizna said in the name of R. Shimon Hasida: The Messiah the son of David, the Messiah the son of Joseph, Elijah and the

Righteous Priest. R. Sheshet objected: If so, was it correct to write, 'These are the horns which scattered Judah,' whereas these come to restore them.

He said to him:] Go to the end of the verse: 'These have come to frighten them, to cast down the horns of the nations, which lifted up their horns against the Land of Judah, to scatter it."[23]

Zechariah 13:1-9,

"**Cleansing From Sin**

'On that day a fountain will be opened to the house of David and the inhabitants of Jerusalem, to cleanse them from sin and impurity.

'On that day, I will banish the names of the idols from the land, and they will be remembered no more,' declares the Lord Almighty. 'I will remove both the prophets and the spirit of impurity from the land. And if anyone still prophesies, their father and mother, to whom they were born, will say to them, 'You must die, because you have told lies in the Lord's name.' Then their own parents will stab the one who prophesies.

'On that day every prophet will be ashamed of their prophetic vision. They will not put on a prophet's garment of hair in order to deceive. Each will say, 'I am not a prophet. I am a farmer; the land has been my livelihood since my youth.' If someone asks, 'What are these wounds on your body?' they will answer, 'The wounds I was given at the house of my friends.'

The Shepherd Struck, the Sheep Scattered

'Awake, sword, against my shepherd, against the man who is close to me!' declares the Lord Almighty. 'Strike the shepherd, and the sheep will be scattered, and I will turn my hand against the little ones. In the whole land,' declares the Lord, 'two-thirds will be struck down and perish; yet one-third will be left in it. This third I will put into the fire; I will refine them like silver and test them like gold. They will call on my name and I will answer them; I will say, 'They are my people,' and they will say, 'The Lord is our God.'"—NIV

Malachi 3:1; 4:5-6,

"'I will send my messenger, who will prepare the way before me. Then suddenly the Lord you are seeking will come to his temple; the messenger of the covenant, whom you desire, will come,' says the Lord Almighty. [***] 'See, I will send the prophet Elijah to you before that great and dreadful day of the Lord comes. He will turn the hearts of the parents to their children, and the hearts of the children to their parents; or else I will come and strike the land with total destruction.'"—NIV

Micah 5:2 describes the Messiah Son of Joseph who descends from Primordial Chaos,

> "'But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times.'"—NIV

The *Book of Wisdom* plotted out the course of the life and career of Messiah Son of Joseph, first as a prisoner cast out to the Gentiles, who is then rescued by Jewry and restored to them. *Wisdom of Solomon* 2:12-24,

> "Therefore let us lie in wait for the righteous; because he is not for our turn, and he is clean contrary to our doings: he upbraideth us with our offending the law, and objecteth to our infamy the transgressings of our education. He professeth to have the knowledge of God: and he calleth himself the child of the Lord. He was made to reprove our thoughts. He is grievous unto us even to behold: for his life is not like other men's, his ways are of another fashion. We are esteemed of him as counterfeits: he abstaineth from our ways as from filthiness: he pronounceth the end of the just to be blessed, and maketh his boast that God is his father. Let us see if his words be true: and let us prove what shall happen in the end of him. For if the just man be the son of God, he will help him, and deliver him from the hand of his enemies. Let us examine him with despitefulness and torture, that we may know his meekness, and prove his patience. Let us condemn him with a shameful death: for by his own saying he shall be respected. Such things they did imagine, and were deceived: for their own wickedness hath blinded them. As for the mysteries of God, they knew them not: neither hoped they for the wages of righteousness, nor discerned a reward for blameless souls. For God created man to be immortal, and made him to be an image of his own eternity. Nevertheless through envy of the devil came death into the world: and they that do hold of his side do find it."

The authors of Christianity forecast that the Age of Pisces was to be the *Iron* Age of Hesiod where the Law would be shunned and families, as well as societies, would turn on themselves and disintegrate. People would become selfish and self serving. This would cleanse the wicked from Jewry and refine the Righteous in a furnace of affliction as gold is refined in the fire. This trial was deemed necessary and good despite the horrors it would entail, which have recently included the Armenian Genocide, Trotsky's mass murder of 30 million Eastern Europeans with the assistance of Chinese mercenaries, the Holodomor, World Wars, Communist Chinese Genocide and the Holocaust. This trial of the *Iron* Age would weed out the Wicked Jews and set the stage for the rebirth of the *Golden* Age when only the Righteous would exist and have no need of the Law. Chapter 3 of *Wisdom of Solomon* planned for this to happen, as did the Old Testament,

> "But the souls of the righteous are in the hand of God, and there shall no

torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, And their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for himself. As gold in the furnace hath he tried them, and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever. They that put their trust in him shall understand the truth: and such as be faithful in love shall abide with him: for grace and mercy is to his saints, and he hath care for his elect. But the ungodly shall be punished according to their own imaginations, which have neglected the righteous, and forsaken the Lord. For whoso despiseth wisdom and nurture, he is miserable, and their hope is vain, their labours unfruitful, and their works unprofitable: Their wives are foolish, and their children wicked: Their offspring is cursed. Wherefore blessed is the barren that is undefiled, which hath not known the sinful bed: she shall have fruit in the visitation of souls. And blessed is the eunuch, which with his hands hath wrought no iniquity, nor imagined wicked things against God: for unto him shall be given the special gift of faith, and an inheritance in the temple of the Lord more acceptable to his mind. For glorious is the fruit of good labours: and the root of wisdom shall never fall away. As for the children of adulterers, they shall not come to their perfection, and the seed of an unrighteous bed shall be rooted out. For though they live long, yet shall they be nothing regarded: and their last age shall be without honour. Or, if they die quickly, they have no hope, neither comfort in the day of trial. For horrible is the end of the unrighteous generation."

The *Wisdom of Solomon* chapter 4,

"Better it is to have no children, and to have virtue: for the memorial thereof is immortal: because it is known with God, and with men.When it is present, men take example at it; and when it is gone, they desire it: it weareth a crown, and triumpheth for ever, having gotten the victory, striving for undefiled rewards. But the multiplying brood of the ungodly shall not thrive, nor take deep rooting from bastard slips, nor lay any fast foundation. For though they flourish in branches for a time; yet standing not last, they shall be shaken with the wind, and through the force of winds they shall be rooted out. The imperfect branches shall be broken off, their fruit unprofitable, not ripe to eat, yea, meet for nothing. For children begotten of unlawful beds are witnesses of wickedness against their parents in their trial. But though the righteous be prevented with death, yet shall he be in rest. For honourable age is not that which standeth in length of time, nor that is measured by number of years. But

> wisdom is the gray hair unto men, and an unspotted life is old age. He pleased God, and was beloved of him: so that living among sinners he was translated. Yea speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time: For his soul pleased the Lord: therefore hasted he to take him away from among the wicked. This the people saw, and understood it not, neither laid they up this in their minds, That his grace and mercy is with his saints, and that he hath respect unto his chosen. Thus the righteous that is dead shall condemn the ungodly which are living; and youth that is soon perfected the many years and old age of the unrighteous. For they shall see the end of the wise, and shall not understand what God in his counsel hath decreed of him, and to what end the Lord hath set him in safety. They shall see him, and despise him; but God shall laugh them to scorn: and they shall hereafter be a vile carcase, and a reproach among the dead for evermore. For he shall rend them, and cast them down headlong, that they shall be speechless; and he shall shake them from the foundation; and they shall be utterly laid waste, and be in sorrow; and their memorial shall perish. And when they cast up the accounts of their sins, they shall come with fear: and their own iniquities shall convince them to their face."

Shortly before the end of the Age of Aries and beginning of the Age of Pisces when the Jesus myth arose, the authors of the *Wisdom of Solomon* planned for the Suffering Messiah Son of Joseph to be rejected and harmed and die young. At the end of the Age of Pisces and beginning of the Age of Aquarius, the Jews would then come to recognize what the Messiah Son of Joseph had sacrificed and accomplished for them and they would embrace him. The pig would return to the Jews. This plan was reiterated in the book of *Revelation* and became a major theme of Christian eschatology. Eventually making the Messiah Son of Joseph (Jesus) Kosher and an advocate for the Jews at the end of the Age of Pisces was a critical part of the Judaists' plans long before Christianity was first fabricated. *Wisdom of Solomon* chapter 5,

> "Then shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labours. When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for. And they repenting and groaning for anguish of spirit shall say within themselves, This was he, whom we had sometimes in derision, and a proverb of reproach: We fools accounted his life madness, and his end to be without honour: How is he numbered among the children of God, and his lot is among the saints! Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and the sun of righteousness rose not upon us. We wearied ourselves in the

way of wickedness and destruction: yea, we have gone through deserts, where there lay no way: but as for the way of the Lord, we have not known it. What hath pride profited us? or what good hath riches with our vaunting brought us? All those things are passed away like a shadow, and as a post that hasted by; And as a ship that passeth over the waves of the water, which when it is gone by, the trace thereof cannot be found, neither the pathway of the keel in the waves; Or as when a bird hath flown through the air, there is no token of her way to be found, but the light air being beaten with the stroke of her wings and parted with the violent noise and motion of them, is passed through, and therein afterwards no sign where she went is to be found; Or like as when an arrow is shot at a mark, it parteth the air, which immediately cometh together again, so that a man cannot know where it went through: Even so we in like manner, as soon as we were born, began to draw to our end, and had no sign of virtue to shew; but were consumed in our own wickedness. For the hope of the ungodly is like dust that is blown away with the wind; like a thin froth that is driven away with the storm; like as the smoke which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarrieth but a day. But the righteous live for evermore; their reward also is with the Lord, and the care of them is with the most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall he cover them, and with his arm shall he protect them. He shall take to him his jealousy for complete armour, and make the creature his weapon for the revenge of his enemies. He shall put on righteousness as a breastplate, and true judgment instead of an helmet. He shall take holiness for an invincible shield. His severe wrath shall he sharpen for a sword, and the world shall fight with him against the unwise. Then shall the right aiming thunderbolts go abroad; and from the clouds, as from a well drawn bow, shall they fly to the mark. And hailstones full of wrath shall be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty."

Wisdom of Solomon chapter 6 issues a warning to all the Gentile leaders to the ends of the Earth to obey the "wisdom" (Chaos) of the Jews or perish. This became the threat of Death of Christianity, which had long before been issued throughout the Old Testament,

"Hear therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations. For power is given you of the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels. Because, being ministers of his kingdom, ye have not judged aright, nor kept the law,

nor walked after the counsel of God; Horribly and speedily shall he come upon you: for a sharp judgment shall be to them that be in high places. For mercy will soon pardon the meanest: but mighty men shall be mightily tormented. For he which is Lord over all shall fear no man's person, neither shall he stand in awe of any man's greatness: for he hath made the small and great, and careth for all alike. But a sore trial shall come upon the mighty. Unto you therefore, O kings, do I speak, that ye may learn wisdom, and not fall away. For they that keep holiness holily shall be judged holy: and they that have learned such things shall find what to answer. Wherefore set your affection upon my words; desire them, and ye shall be instructed. Wisdom is glorious, and never fadeth away: yea, she is easily seen of them that love her, and found of such as seek her. She preventeth them that desire her, in making herself first known unto them. Whoso seeketh her early shall have no great travail: for he shall find her sitting at his doors. To think therefore upon her is perfection of wisdom: and whoso watcheth for her shall quickly be without care. For she goeth about seeking such as are worthy of her, sheweth herself favourably unto them in the ways, and meeteth them in every thought. For the very true beginning of her is the desire of discipline; and the care of discipline is love; And love is the keeping of her laws; and the giving heed unto her laws is the assurance of incorruption; And incorruption maketh us near unto God: Therefore the desire of wisdom bringeth to a kingdom. If your delight be then in thrones and sceptres, O ye kings of the people, honour wisdom, that ye may reign for evermore. As for wisdom, what she is, and how she came up, I will tell you, and will not hide mysteries from you: but will seek her out from the beginning of her nativity, and bring the knowledge of her into light, and will not pass over the truth. Neither will I go with consuming envy; for such a man shall have no fellowship with wisdom. But the multitude of the wise is the welfare of the world: and a wise king is the upholding of the people. Receive therefore instruction through my words, and it shall do you good."

The "wisdom" that the Alexandrian Jews sought to impose on the Romans was the *Sophia* of the Gnostics in the form of the Christian mythos. The Alexandrian Jews wanted the Romans to believe it was in their best interests to abandon Roman gods and worship Satan in the form of Jesus Christ, so they threatened the Romans with Death in order to kill off the Romans by duping them into embracing the Knowledge (*Gnosis*) of the Tree of Death in the vain hope of gaining immortality for doing so. Chapter 6 of *Wisdom of Solomon* was a reiteration of *Psalm* 2, but with a twist. The "wisdom" of the counterpart of the Other Side of Gentiles would become incarnate in the form of Jesus Messiah Son of Joseph and he would teach them how to obey the Messiah Son of David by dying. *Psalm* 2 issues the threat from the Messiah Son of David, which the *Book of Wisdom* 6 later issued in the context of the Messiah Son of Joseph who was to appear as Jesus if only in mythical and manuscript form,

"Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

The plan all along was for Messiah Son of Joseph, Jesus, to drive the Jews to the ends of the Earth so that they could destroy the Gentiles from within, and then round them up again in Palestine. *Deuteronomy* 33:17,

"His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."

Jesus was sometimes called the "son of Joseph" without an express messianic implication, but the ancient book *Joseph and Aseneth* refers to Joseph as the son of God three times,

"But I am foolish and bold, because I scorned him and spake evil words about him and did not know that Joseph is a son of God. [***] Hath the Lord God of Heaven chosen thee as bride for his son Joseph?' [***] We are men who worship God, and our father is a friend of God Most High, and our brother is as a son of God. And how shall we do this wicked thing, to sin in the sight of our God and of our father Israel and in the sight of our brother Joseph?"[24]

Luke 4:22,

"All spoke well of him and were amazed at the gracious words that came from his lips. 'Isn't this Joseph's son?' they asked."—NIV

John 1:45,

"Philip found Nathanael and told him, 'We have found the one Moses wrote

about in the Law, and about whom the prophets also wrote—Jesus of Nazareth, the son of Joseph.'"—NIV

John 6:42,

"They said, 'Is this not Jesus, the son of Joseph, whose father and mother we know? How can he now say, 'I came down from heaven'?'"—NIV

2.2.4 The Triumphant Messiah Son of David

The Alexandrian Jews who created the *Septuagint* and Christianity believed that if they could commandeer the gods of the Gentiles and trick the Gentiles into disbelieving in their own gods, then the gods which the Jews had stolen from the Gentiles would favor the Jews and enable them build an empire even greater than that of the Egyptians, Babylonians, Persians, Greeks and Romans, because those nations would then have abandoned their own glorious and triumphant gods in favor of the god murderers Unas and Shezmu. As bizarre as all this appears to us today, it was common practice for ancient peoples to trade gods and abandon ineffective deities. Even today, religious persons proselytize to one another and seek conversions not only of individuals, but also entire nations. Jewry stood no chance at defeating the Roman Empire in the First Century in open combat despite their best and most valiant efforts. The Judeans' attempts failed badly, but the Christianity the Alexandrian Jews created ultimately succeeded in conquering the Edom of Rome and its vast empires for the Jews.

Pharaoh and Caesar were worshiped as if gods and the children of the gods. The Jews were jealous of the glorified status of the Gentile emperors and sought to claim it for their Kings, as well as their *Goy* gods and their empires. Jesus replaced Caesar in Rome as if the son of the gods. But Jesus was Joseph. He was held prisoner in the Chaos of Egypt and did not rule from holy Jerusalem. It was David who was King of the Jews in Jerusalem, not Joseph. David's heir Messiah Son of David is slated to assume the empire that Messiah Son of Joseph builds and rule it from Zion, just as Pharaoh ruled from Egypt and Caesar ruled from Rome.

When Christianity weakened Rome, the Judeans attempted a series of military revolts against the Roman Empire, but failed miserably. One such revolt was led by the presumed Messiah Son of David Simon bar Kokhba. It took place during the years 132-135 AD. The Messiah Sons of Joseph Jesus and Simon bar Yochai, both from Galilee, were much more successful at undermining and subverting the Gentiles through religious warfare than Bar Kokhba was with open combat, which Jewish voodoo includes the use of War Curses and Cacodæmons. In the long run, Joseph was a much better warrior than David. The toxic formulas for the extermination of the Gentiles practiced by Jesus and Simon bar Yochai, which are based on the Torah and which produced Islam and Communism, have taken the lives of hundreds of millions of Gentiles, enslaved billions of Gentiles in Marxist empires, and led to the formation of a functioning Jewish-led world empire that is today enslaving and destroying

humanity. David's success comes at the expense of the Suffering Messiah who must serve his sentence in the prison of the Gentile world. The anointed king in the Jewish Trojan Horse must die so that the Nation of the Jews survives and triumphs. They desperately long for their Triumphant King Messiah Son of David.

Just as the staged appearance of the Messiah Son of Joseph in the form of the Jesus myth was carefully planned out in the *Septuagint* and other Judaic texts centuries before it was faked in the Gnostic narratives, the Gospels and the Pauline Epistles, the *Septuagint* established a scheme for the rise and rule of the anticipated Jewish king of the world, the Triumphant Messiah Son of David:

Deuteronomy 18:15,

> "The Lord your God will raise up for you a prophet like me from among you, from your fellow Israelites. You must listen to him."—NIV

II *Samuel* 7:12-13,

> "When your days are over and you rest with your ancestors, I will raise up your offspring to succeed you, your own flesh and blood, and I will establish his kingdom. He is the one who will build a house for my Name, and I will establish the throne of his kingdom forever."—NIV

Psalm 2:6-7,

> "'I have installed my king on Zion, my holy mountain.' I will proclaim the Lord's decree: He said to me, 'You are my son; today I have become your father."—NIV

Psalm 45:6-7,

> "Your throne, O God, will last for ever and ever; a scepter of justice will be the scepter of your kingdom. You love righteousness and hate wickedness; therefore God, your God, has set you above your companions by anointing you with the oil of joy."—NIV

Psalm 72:1-11,

> "Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. They shall fear thee as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the mown grass: as showers that water the earth. In his

days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him."

Daniel 7:13-14,

"'In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. He was given authority, glory and sovereign power; all nations and peoples of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed."—NIV

Isaiah 9:6-7,

"For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the greatness of his government and peace there will be no end. He will reign on David's throne and over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever. The zeal of the Lord Almighty will accomplish this."—NIV

Jeremiah 30:9,

"Instead, they will serve the Lord their God and David their king, whom I will raise up for them."—NIV

Jeremiah 33:14-26,

""The days are coming,' declares the Lord, 'when I will fulfill the good promise I made to the people of Israel and Judah.

"In those days and at that time I will make a righteous Branch sprout from David's line; he will do what is just and right in the land. In those days Judah will be saved and Jerusalem will live in safety. This is the name by which it will be called: The Lord Our Righteous Savior.'

For this is what the Lord says: 'David will never fail to have a man to sit on the throne of Israel, nor will the Levitical priests ever fail to have a man to stand before me continually to offer burnt offerings, to burn grain offerings and to present sacrifices."

> The word of the Lord came to Jeremiah:
>
> 'This is what the Lord says: 'If you can break my covenant with the day and my covenant with the night, so that day and night no longer come at their appointed time, then my covenant with David my servant—and my covenant with the Levites who are priests ministering before me—can be broken and David will no longer have a descendant to reign on his throne. I will make the descendants of David my servant and the Levites who minister before me as countless as the stars in the sky and as measureless as the sand on the seashore."
>
> The word of the Lord came to Jeremiah:
>
> 'Have you not noticed that these people are saying, 'The Lord has rejected the two kingdoms he chose'? So they despise my people and no longer regard them as a nation. This is what the Lord says: 'If I have not made my covenant with day and night and established the laws of heaven and earth, then I will reject the descendants of Jacob and David my servant and will not choose one of his sons to rule over the descendants of Abraham, Isaac and Jacob. For I will restore their fortunes [Or *will bring them back from captivity*] and have compassion on them.""—NIV

From the *Sefer Zerubbabel*:

> "The Lord's Messiah—Menahem b. 'Amiel [Messiah Son of David]—will come and breathe in the face of Armilos and thereby slay him."[25]

Since the Jews envy the superiority of the Gentiles, they attempt to denigrate and exterminate the Gentiles in the hopes that this will make the Jews preeminent by default. There can be no one better than the Jews if no one but the Jews exists. Part of their campaign to dehumanize and defame Non-Jews is their Jewish mythology that Gentiles are part of an entirely evil alternate universe which they call the "Other Side" (*Sitra Achara*). Christianity was the first religion the Jews created for the Other Side. The Jews then created Islam and Marxism and pitted all three against one another.

Everything is reversed when going from the Jewish *Sitra Yemina* (Righthand Side) to the Gentile *Sitra Achara*. The Messiah Son of David in the Counter-Universe of the *Sitra Achara* of Gentiles is Messiah Son of Joseph (Satan) in the *Sitra Yemina* of the Jews. This fact leads to considerable confusion, because the Gospels sometimes refer to Jesus as if the Messiah Son of David despite the fact that Jesus himself rejected the title (*Psalm* 110:1. *Matthew* 22:41-46. *Mark* 12:35-37. *Luke* 20:41-44).

To further complicate matters, Jesus pledged to return and exterminate the *Goyim* in the myth of the Second Coming, Final Judgement and Apocalypse. In this capacity, the Christ serves as the Antichrist. So in his second coming Jesus is pledged to be the Sword, Smiting Stone, Stumbling Block and Deceiving Spirit who will commit total genocide against the Gentiles. But the plan for the second coming also incorporates the expectation that Jesus will serve as king of a new heavenly kingdom. This

mythological kingdom, however, is a deadly deceit, in that it is described as a heavenly kingdom which the Christians can only enter through the gates of the grave by dying off completely. The New Earth and New Heavens the Jews are planning to inhabit will exist on the present Earth and they will occupy it in the flesh as well as the spirit. Their king will not be the second coming of Jesus, despite the fact that the New Testament deliberately confuses Jesus with the Messiah Son of David as if that will be his role in the second coming. Instead, Jesus will be the Antichrist advocate of the Jews who judges and slaughters the Christians by misleading them to enter into self consuming wars, assisting the Jews to accomplish their goals which include the annihilation of the Christians, and suicidally welcoming the complete genocide of Gentile humanity as if it were the salvation of the Gentiles that would deliver to heaven by means of the tomb. The second coming is not designed to empower the Gentiles, but rather to get rid of them forever. Jesus is slated to help the Jews accomplish this task, but as Messiah Son of Joseph, who has flipped and become the Antichrist. Jesus will then die and his soul will supposedly enter the Messiah Son of David's body, which will not be stained or tainted by the oceans of blood Jesus will deliberately spill before handing the world over to Messiah Son of David. David, himself, was stained with the blood he had shed, and this must be rectified in the second coming of Messiah Son of Joseph, not repeated by the Messiah Son of David. The Christ, when he returns, returns as the genocidal Antichrist. The treachery of Jesus Christ in the second coming, his return to Jewry and his judgement and execution of the Gentiles is fully explained in Volume Four of this series, "Final Judgement".

There is also a distinction to made between the mythology that Jesus was descended from King David and the false assertion that he was the unique figure Messiah Son of David. Many men were supposedly descended from King David, but were not thought to be Messiah Son of David. Jesus was one of those who were supposedly descended from David but were not Messiah Son of David (neither man actually existed). The New Testament deliberately exploited this ambiguity in ways were clear to the Jews of the time, but remain opaque to Christians who mistakenly believe that Jesus is out to save them.

Matthew 1:1, 6, 20,

> "This is the genealogy of Jesus the Messiah the son of David, the son of Abraham: [***] and Jesse the father of King David. David was the father of Solomon, whose mother had been Uriah's wife, [***] But after he had considered this, an angel of the Lord appeared to him in a dream and said, 'Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit."—NIV

Matthew 9:27,

> "As Jesus went on from there, two blind men followed him, calling out, 'Have mercy on us, Son of David!'"—NIV

Matthew 12:23,

"All the people were astonished and said, 'Could this be the Son of David?'"—NIV

Matthew 15:22,

"A Canaanite woman from that vicinity came to him, crying out, 'Lord, Son of David, have mercy on me! My daughter is demon-possessed and suffering terribly.'"—NIV

Matthew 20:29-31,

"As Jesus and his disciples were leaving Jericho, a large crowd followed him. Two blind men were sitting by the roadside, and when they heard that Jesus was going by, they shouted, 'Lord, Son of David, have mercy on us!' The crowd rebuked them and told them to be quiet, but they shouted all the louder, 'Lord, Son of David, have mercy on us!'"—NIV

Matthew 21:9

"The crowds that went ahead of him and those that followed shouted,
'Hosanna to the Son of David!'
Blessed is he who comes in the name of the Lord!'
'Hosanna in the highest heaven!'"—NIV

Mark 10:47-48,

"When he heard that it was Jesus of Nazareth, he began to shout, 'Jesus, Son of David, have mercy on me!' Many rebuked him and told him to be quiet, but he shouted all the more, 'Son of David, have mercy on me!'"—NIV

Mark 11:10,

"'Blessed is the coming kingdom of our father David!'
'Hosanna in the highest heaven!'"—NIV

Luke 1:27, 31-33,

"to a virgin pledged to be married to a man named Joseph, a descendant of David. The virgin's name was Mary. [***] You will conceive and give birth to a son, and you are to call him Jesus. He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David,

and he will reign over Jacob's descendants forever; his kingdom will never end.'"—NIV

Luke 2:4,

"So Joseph also went up from the town of Nazareth in Galilee to Judea, to Bethlehem the town of David, because he belonged to the house and line of David."—NIV

Luke 3:31,

"the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David,"—NIV

Luke 18:38,

"He called out, 'Jesus, Son of David, have mercy on me!'"—NIV

John 7:42,

"Does not Scripture say that the Messiah will come from David's descendants and from Bethlehem, the town where David lived?'"—NIV

Acts 2:29-36,

'"Fellow Israelites, I can tell you confidently that the patriarch David died and was buried, and his tomb is here to this day. But he was a prophet and knew that God had promised him on oath that he would place one of his descendants on his throne. Seeing what was to come, he spoke of the resurrection of the Messiah, that he was not abandoned to the realm of the dead, nor did his body see decay. God has raised this Jesus to life, and we are all witnesses of it. Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear. For David did not ascend to heaven, and yet he said,

"The Lord said to my Lord:
Sit at my right hand
until I make your enemies
a footstool for your feet." [*Psalm* 110:1]

'Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Messiah.'"—NIV

Romans 1:3-4,

" regarding his Son, who as to his earthly life [Or *who according to the flesh*] was a descendant of David, and who through the Spirit of holiness was appointed the Son of God in power [Or *was declared with power to be the Son of God*] by his resurrection from the dead: Jesus Christ our Lord."—NIV

II *Timothy* 2:8,

"Remember Jesus Christ, raised from the dead, descended from David. This is my gospel,"—NIV

Revelation 5:5,

"Then one of the elders said to me, 'Do not weep! See, the Lion of the tribe of Judah, the Root of David, has triumphed. He is able to open the scroll and its seven seals.'"—NIV

Revelation 22:16,

"'I, Jesus, have sent my angel to give you this testimony for the churches. I am the Root and the Offspring of David, and the bright Morning Star.'"—NIV

In *Matthew* 28:16-20, Jesus instructed his disciples to make Gentiles into Christians throughout the Age of Pisces at the end of which time the Messiah Son of David would appear,

"**The Great Commission**

Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. When they saw him, they worshiped him; but some doubted. Then Jesus came to them and said, 'All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.'"—NIV

Priests, rebels and other Jews mocked Jesus and challenged him to save himself and prove that he was Messiah Son of David, but he did not save himself, all of which proved that he was Messiah Son of Joseph instead of the Messiah Son of David, because the Messiah Son of Joseph had to die so that the Messiah Son of David could live and triumph. *Matthew* 27:38-44,

"Two rebels were crucified with him, one on his right and one on his left.

> Those who passed by hurled insults at him, shaking their heads and saying, 'You who are going to destroy the temple and build it in three days, save yourself! Come down from the cross, if you are the Son of God!' In the same way the chief priests, the teachers of the law and the elders mocked him. 'He saved others,' they said, 'but he can't save himself! He's the king of Israel! Let him come down now from the cross, and we will believe in him. He trusts in God. Let God rescue him now if he wants him, for he said, 'I am the Son of God." In the same way the rebels who were crucified with him also heaped insults on him."—NIV

In *Matthew* 27:46 , *Mark* 15:34, which are patterned after *Psalm* 22:1, 16-18, Jesus asks, "My God, my God, why hast thou forsaken me?" Though he is their guardian angel, Satan betrays the Gentiles for the gift of a scapegoat. Since Jesus is the Scapegoat, his father Satan betrayed him to his death.

Jesus had to die and is the "firstborn from among the dead", the scapegoat and the ruler of the Old Earth which is dominated by Satan. *Colossians* 1:18,

> "And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy."—NIV

Revelation 1:5,

> "and from Jesus Christ, who is the faithful witness, the firstborn from the dead, and the ruler of the kings of the earth. To him who loves us and has freed us from our sins by his blood,"—NIV

Wisdom, Understanding and Knowledge, which became the three *Sephirot Chochmah*, *Binah*, and *Da'at* in Kabbalah, are the source of Messiah Son of Joseph and Messiah Son of David, as the Root of Jesse. *Isaiah* 11:1-3, 10-13,

> "**The Branch From Jesse**
> A shoot will come up from the stump of Jesse;
> from his roots a Branch will bear fruit.
> The Spirit of the Lord will rest on him—
> the Spirit of wisdom and of understanding,
> the Spirit of counsel and of might,
> the Spirit of the knowledge and fear of the Lord—
> and he will delight in the fear of the Lord.
> [***]
> In that day the Root of Jesse will stand as a banner for the peoples; the nations will rally to him, and his resting place will be glorious. In that day the Lord will reach out his hand a second time to reclaim the surviving remnant of

his people from Assyria, from Lower Egypt, from Upper Egypt, from Cush, from Elam, from Babylonia, from Hamath and from the islands of the Mediterranean.

He will raise a banner for the nations
and gather the exiles of Israel;
he will assemble the scattered people of Judah
from the four quarters of the earth.
Ephraim's jealousy will vanish,
and Judah's enemies will be destroyed;
Ephraim will not be jealous of Judah,
nor Judah hostile toward Ephraim."—NIV

Daniel 1:4,

"Children in whom was no blemish, but well favoured, and skilful in all **wisdom**, and cunning in **knowledge**, and **understanding** science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans."

II *Samuel* 7:8-16, 22-24,

"'Now then, tell my servant David, 'This is what the Lord Almighty says: I took you from the pasture, from tending the flock, and appointed you ruler over my people Israel. I have been with you wherever you have gone, and I have cut off all your enemies from before you. Now I will make your name great, like the names of the greatest men on earth. And I will provide a place for my people Israel and will plant them so that they can have a home of their own and no longer be disturbed. Wicked people will not oppress them anymore, as they did at the beginning and have done ever since the time I appointed leaders [Traditionally *judges*] over my people Israel. I will also give you rest from all your enemies.

"The Lord declares to you that the Lord himself will establish a house for you: When your days are over and you rest with your ancestors, I will raise up your offspring to succeed you, your own flesh and blood, and I will establish his kingdom. He is the one who will build a house for my Name, and I will establish the throne of his kingdom forever. I will be his father, and he will be my son. When he does wrong, I will punish him with a rod wielded by men, with floggings inflicted by human hands. But my love will never be taken away from him, as I took it away from Saul, whom I removed from before you. Your house and your kingdom will endure forever before me [Some Hebrew manuscripts and Septuagint; most Hebrew manuscripts *you*]; your throne will be established forever."

[***]

'How great you are, Sovereign Lord! There is no one like you, and there is no God but you, as we have heard with our own ears. And who is like your people Israel—the one nation on earth that God went out to redeem as a people for himself, and to make a name for himself, and to perform great and awesome wonders by driving out nations and their gods from before your people, whom you redeemed from Egypt? You have established your people Israel as your very own forever, and you, Lord, have become their God."—NIV

Ecclesiasticus (*The Wisdom of Jesus the Son of Sirach, or Ecclesiasticus*) 47:11, 22,

"The Lord took away his sins, and exalted his horn for ever: he gave him a covenant of kings, and a throne of glory in Israel. [***] But the Lord will never leave off his mercy, neither shall any of his works perish, neither will he abolish the posterity of his elect, and the seed of him that loveth him he will not take away: wherefore he gave a remnant unto Jacob, and out of him a root unto David."—KJVAAE

Jeremiah 23:4-6,

"I will place shepherds over them who will tend them, and they will no longer be afraid or terrified, nor will any be missing,' declares the Lord. 'The days are coming,' declares the Lord, 'when I will raise up for David [Or *up from David's line*] a righteous Branch, a King who will reign wisely and do what is just and right in the land. In his days Judah will be saved and Israel will live in safety. This is the name by which he will be called: The Lord Our Righteous Savior."—NIV

Jeremiah 33:15,

""In those days and at that time I will make a righteous Branch sprout from David's line; he will do what is just and right in the land."—NIV

2.2.5 Jesus Is the High Priest Melchizedek, Messiah Son of Joseph and the Righteous Firstborn of the Dead Whose Death Atones for Sin

I *Corinthians* 15:20-28 declares that Jesus was the Firstborn of the Dead who would smite the Gentiles and create a world empire he would then hand off to the Jews,

"But Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep. For since death came through a man, the resurrection of the dead comes also through a man. For as in Adam all die, so in Christ all will be

made alive. But each in turn: Christ, the firstfruits; then, when he comes, those who belong to him. Then the end will come, when he hands over the kingdom to God the Father after he has destroyed all dominion, authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death. For he 'has put everything under his feet.' [Psalm 8:6] Now when it says that 'everything' has been put under him, it is clear that this does not include God himself, who put everything under Christ. When he has done this, then the Son himself will be made subject to him who put everything under him, so that God may be all in all."—NIV

The Righteous Man is the Messiah Son of Joseph (*Isaiah* 53:11. *Zechariah* 9:9. *Wisdom of Solomon* 5:1. *Matthew* 23:35; 27:25).The death of the Righteous One atones for the sins of Israel. Jesus is the "Righteous One" (*Acts* 7:52. I *Peter* 2:22. I *John* 2:1). The Soncino translation of the *Zohar*, *Shemoth*, II, 38b, explains that it is Jesus who endures the punishment for the Wicked Jews as their Scapegoat, because he was the sole Righteous Man who was without sin,

> "R. Hiya and R. Jose sat down and R. Simeon taught them the mysteries connected with the book of Leviticus, and they used to come every day and study with him. One day R. Simeon went out for a walk, and they, following, came upon him in a wood. They all sat down, and R. Simeon began to speak thus: It is written: 'All things have I seen in the days of my vanity: there is a righteous man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in wickedness' (Eccl. VII, 15). How could Solomon, the wisest among men, have spoken thus? He must have intended some inner meaning, for we see for ourselves that the ways of the Holy One, blessed be He, are not thus, for He 'giveth every man according to his ways and according to the fruit of his works' (Jer. XVII, 10). But Solomon hinted here at two things. When the 'eyes' of the Holy One 'run to and fro through the whole earth' (Zech, IV, 10), and the world is full of sinners, their guilt is visited upon the one righteous of his generation, whereas God is patient with the wicked and waits for their repentance. If they do not repent, they are left without an intercessor, for 'the righteous perisheth', i.e. he has been taken away from the world."

The Jews bore false witness against Jesus because he was the Righteous One without Sin and could not justly be condemned to death, but nevertheless had to die to fulfil the plan (*Daniel* 9:26) and atone for the sins of Israel and thereby save the nation. Had the Jews borne faithful witness, Jesus could not have been put to death. Relying upon *Psalm* 22:7-8; 35:19-21; 69:4, *John* 15:25 states,

"But this is to fulfill what is written in their Law: 'They hated me without

reason.'"—NIV

The Testaments of the Twelve Patriarchs identifies Joseph's Soul as that of the Righteous Suffering Messiah Son of Joseph of *Isaiah* 52-53,

> "Do ye also, therefore, my children, love the Lord God of heaven and earth, and keep His commandments, following the example of the good and holy man Joseph.
>
> And let your mind be unto good, even as ye know me; for he that hath his mind right seeth all things rightly. Fear ye the Lord, and love your neighbour; and even though the spirits of Beliar claim you to afflict you with every evil, yet shall they not have dominion over you, even as they had not over Joseph my brother. How many men wished to slay him, and God shielded him! For he that feareth God and loveth his neighbour cannot be smitten by the spirit of Beliar, being shielded by the fear of God. Nor can he be ruled over by the device of men or beasts, for he is helped by the Lord through the love which he hath towards his neighbour.
>
> For Joseph also besought our father that he would pray for his brethren, that the Lord would not impute to them as sin whatever evil they had done unto him. And thus Jacob cried out: My good child, thou hast prevailed over the bowels of thy father Jacob. And he embraced him, and kissed him for two hours, saying:
>
> In thee shall be fulfilled the prophecy of heaven, which says that the blameless one shall be defiled up lawless men, the sinless one shall die for ungodly men."[26]

This passage is very significant. It identifies the Messiah Son of Joseph, the Sinless Suffering Messiah, as Satan, who is without Sin and therefore is justly the Accuser. Chaos is without Sin. Chaos is without Order and the Law is Order. There is no Sin where there is no Law. There is no Law where there is no Order. Satan is without Sin because he is without Law and without Order. Jesus is the Sinless Suffering Messiah, Satan (I *Peter* 2:22). The Old Testament clearly states that no man dies for another man's sins (*Deuteronomy* 24:16. *Psalm* 49:7). But Jesus is perfectly Righteous and his Death Atones for Jewry, because he is a sacrificial animal whom the Jews gave to Satan as a Ransom which pays the collective debts of the Jews to Satan for their Sins and by this act Redeems the Jews from their bondage to Satan (*Matthew* 20:20-28. *Mark* 10:35-45. I *Corinthians* 15:3-4). The Midrash (*Leviticus Rabbah* 20:12), Talmud and *Zohar* each explain that the Death of the Righteous does in fact bring Atonement for all of Jewry, because it is a sacrificial rite akin to the Scapegoat ritual of *Yom Kippur*, contrary to the tenet one man never dies for another man's sins. *Moed Katan* 28a,

"Rabbi Ami said: Why was the Torah portion that describes the death of

> Miriam juxtaposed to the portion dealing with the red heifer? To tell you: Just as the red heifer atones for sin, so too, the death of the righteous atones for sin. Rabbi Elazar said: Why was the Torah portion that describes the death of Aaron juxtaposed to the portion discussing the priestly garments? This teaches that just as the priestly garments atone for sin, so too, the death of the righteous atones for sin."[27]

Jesus was the Paschal Goat-Lamb (*Exodus* 12:43-46) and the Righteous One, Messiah Son of Joseph. His death atoned for all of Israel. *Psalm* 34:17-20,

> "The righteous cry out, and the Lord hears them; he delivers them from all their troubles. The Lord is close to the brokenhearted and saves those who are crushed in spirit. The righteous person may have many troubles, but the Lord delivers him from them all; he protects all his bones, not one of them will be broken."—NIV

The Death of a Righteous Man Atones for all of Israel and the Jews killed their Prophets. Jesus was favoring the Jews by pouring out his Blood upon them and Atoning for them as their Scapegoat. *Matthew* 23:33-36

> "'You snakes! You brood of vipers! How will you escape being condemned to hell? Therefore I am sending you prophets and sages and teachers. Some of them you will kill and crucify; others you will flog in your synagogues and pursue from town to town. And so upon you will come all the righteous blood that has been shed on earth, from the blood of righteous Abel to the blood of Zechariah son of Berekiah, whom you murdered between the temple and the altar. Truly I tell you, all this will come on this generation."—NIV

As the Accuser and as Satan, Jesus had to be the Firstborn of Chaos and without Sin because only the Sinless had the right to accuse others. Jesus himself made this point in *John* 8:7,

> "When they kept on questioning him, he straightened up and said to them, 'Let any one of you who is without sin be the first to throw a stone at her.'"—NIV

Matthew 7:3-5,

> "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

I *John* 3:8 appears to speak in contradiction to this principle, if one fails to account for the fact that the Christians conceived of Yahweh as the Devil,

> "The one who does what is sinful is of the devil, because the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the devil's work."—NIV

Romans 5:12 clarifies the fact that Satan, the Serpent Jesus Christ, is Sinless and that it was Adam, not the Serpent, who brought Sin into existence,

> "Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all people, because all sinned—"—NIV

Paul is saying that Adam was the first to Sin. This means that the Serpent had not sinned and was obeying the commands of its Creator. Satan is without Sin. I *John* 3:8 refers to the Original Sin brought into the world by the Devil Yahweh.

Romans 5:13-14,

> "To be sure, sin was in the world before the law was given, but sin is not charged against anyone's account where there is no law. Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who is a pattern of the one to come."—NIV

There is no Law in the Realm of Chaos which is Satan's domain. Adam is the pattern for Messiah Son of David, who is the Body (Vessel) of the united Messiah. The Serpent is the pattern for Messiah Son of Joseph, who is the Soul (Light) of the united Messiah. David was a sinner and his body needs to first be cleansed and accept the Soul of Messiah Son of Joseph before Messiah Son of David can assume his throne over the world. Messiah Son of Joseph needs to die so that his Soul can leave him and enter Messiah Son of David. The Priests (Cain, Melchizedek, Moses) worship the Serpent, not Adam. Moses issued the Law to increase Sin, not erase it. In the end, the Fruit will be Ripe for Messiah Son of David to eat. The Soul of the Serpent, *Yechidah*, will enter Messiah Son of David and the Jewish People will be One with Satan. The Devil will be revealed to the world as the true God of Israel.

Zechariah 3:8,

> ""Listen, High Priest Joshua, you and your associates seated before you, who are men symbolic of things to come: I am going to bring my servant, the Branch."—NIV

The King and the High Priest are combined in the Messiah Jesus (Joshua). *Zechariah* 6:9-15,

"**A Crown for Joshua**

The word of the Lord came to me: 'Take silver and gold from the exiles Heldai, Tobijah and Jedaiah, who have arrived from Babylon. Go the same day to the house of Josiah son of Zephaniah. Take the silver and gold and make a crown, and set it on the head of the high priest, Joshua son of Jozadak. Tell him this is what the Lord Almighty says: 'Here is the man whose name is the Branch, and he will branch out from his place and build the temple of the Lord. It is he who will build the temple of the Lord, and he will be clothed with majesty and will sit and rule on his throne. And he will be a priest on his throne. And there will be harmony between the two.' The crown will be given to Heldai, Tobijah, Jedaiah and Hen son of Zephaniah as a memorial in the temple of the Lord. Those who are far away will come and help to build the temple of the Lord, and you will know that the Lord Almighty has sent me to you. This will happen if you diligently obey the Lord your God."—NIV

The *Kol Ha Tor* which captures the authoritative Kabbalah of the Gaon of Vilna makes clear that these are references to the Messiah Son of Joseph,

"125. 'a righteous sprout' — in the verse (Jer. 23:5) 'I will raise a righteous sprout from David.' A righteous sprout refers to the first *mashiach*, *Mashiach ben Yosef*. Like David's throne, as explained above, it prepares the way for *Mashiach ben David*. We are greatly obligated to pray on his behalf that he not be killed in the war by Armilus. Therefore we focus on this daily in the Amidah prayer that includes: 'the sprout of David' and 'raise his horn in your salvation.' All this is revealed in the mystery of the words: 'the horns of an ox.' At the conclusion of the blessing it states: 'who causes to sprout 'the horn of salvation" which in gematria equals *Mashiach ben Efraim* (741). We also have to focus on this number. See below (#135) on the aspect 'a scepter has risen in Israel' [Num. 24:17]."[28]

Joseph became rule of the Egyptian Empire by subverting the Egyptian throne and causing a famine which compelled the Egyptians to sell themselves into bondage to Joseph in exchange for food. These event never actually took place, but were instead written down in order to instruct future generations of Jews on how to subvert, destroy and enslave the Gentiles. Trotsky, Lenin and Kaganovich followed this model when they committed genocide against 50 million East Europeans and enslaved those who survived. *Genesis* 41:41-57,

"**Joseph in Charge of Egypt**

So Pharaoh said to Joseph, 'I hereby put you in charge of the whole land of Egypt.' Then Pharaoh took his signet ring from his finger and put it on Joseph's finger. He dressed him in robes of fine linen and put a gold chain around his neck. He had him ride in a chariot as his second-in-command, and people

shouted before him, 'Make way [Or *Bow down*]!' Thus he put him in charge of the whole land of Egypt.

Then Pharaoh said to Joseph, 'I am Pharaoh, but without your word no one will lift hand or foot in all Egypt.' Pharaoh gave Joseph the name Zaphenath-Paneah and gave him Asenath daughter of Potiphera, priest of On, to be his wife. And Joseph went throughout the land of Egypt.

Joseph was thirty years old when he entered the service of Pharaoh king of Egypt. And Joseph went out from Pharaoh's presence and traveled throughout Egypt. During the seven years of abundance the land produced plentifully. Joseph collected all the food produced in those seven years of abundance in Egypt and stored it in the cities. In each city he put the food grown in the fields surrounding it. Joseph stored up huge quantities of grain, like the sand of the sea; it was so much that he stopped keeping records because it was beyond measure.

Before the years of famine came, two sons were born to Joseph by Asenath daughter of Potiphera, priest of On. Joseph named his firstborn Manasseh and said, 'It is because God has made me forget all my trouble and all my father's household.' The second son he named Ephraim and said, 'It is because God has made me fruitful in the land of my suffering.'

The seven years of abundance in Egypt came to an end, and the seven years of famine began, just as Joseph had said. There was famine in all the other lands, but in the whole land of Egypt there was food. When all Egypt began to feel the famine, the people cried to Pharaoh for food. Then Pharaoh told all the Egyptians, 'Go to Joseph and do what he tells you.'

When the famine had spread over the whole country, Joseph opened all the storehouses and sold grain to the Egyptians, for the famine was severe throughout Egypt. And all the world came to Egypt to buy grain from Joseph, because the famine was severe everywhere."—NIV

The Egyptian Empire was vast and powerful. By coming to subvert the Egyptian Empire and rule over it, Joseph came to rule over much of the world. The Messiah Son of Joseph is the same type of subversive king that his namesake Joseph was, one who rules over the Gentiles to gain the throne of the Earth in order to enslave and harm the Gentiles while benefitting Jewry. Jesus is one of the Messiah Son of Josephs. Cyrus was another, and believe it or not President Donald Trump was also called the Messiah Son of Joseph and he subverted the best interests of American in favor of Israel, Russia and China.

The Gaon of Vilna had the most authoritative understanding of the Messiah Son of Joseph. His views that the main role of the Mashiach ben Yosef is to drive the Jewish diaspora into Palestine and to wage war on the Gentiles through deception were recorded in the *Kol Ha-Tor*,

"Yosef is still alive.—The independence of Mashiach ben Yosef is related to

three categories: a) the Mashiach ben Yosef from above is Metatron, the Minister of Interior; as is known, Yosef is Metatron. Both of them are from the light from above, and both are in the sefira *Yesod*, and active in the war against Armilus (especially in the war of Gog and Magog). He is helped by Seraiah ben Dan. b) In every generation one Mashiach ben Yosef from below appears. He is a righteous person, a foundation of the world, who because of his deeds and the root of his soul, merits acting for the salvation of Israel, carrying out helpful deeds and glorifying the Torah through his dedication. Thus he reaches to the high level of Mashiach ben Yosef, which is 999 in the sefira *Yesod*.c) Mashiach ben Yosef who is present in every house of Israel in general, according to what is revealed by the words 'remnant of Yosef' which was said about all of Israel in general and regarding every man of Israel in particular. Mashiach ben Yosef resides within the 999 sparks of many a soul in Israel, in those who merit carrying out deeds that promote the ingathering of exiles, etc. Whoever merits, on the basis of his deeds as well as the merits of his forefathers, carrying out deeds that are characteristic of Mashiach ben Yosef, is considered a spark from the root of the soul of Mashiach ben Yosef — each according to the level of his deeds.

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131. 'horns of an ox' — as is written, (Deut. 33:17) 'his horns are like those of an ox, with them he gores nations.' The main idea refers to Mashiach ben Yosef, as the Gaon explains at length in his remarks on this verse (in his work *Aderet Eliyahu*), for Mashiach ben Yosef is in the line of Joshua, who took part in the war 'the Lord wages against Amalek from generation to generation.' The horns of an ox is refer to the war of Gog and Magog, which is divided into many parts, like the parable in the Midrash. In the parable, a king became angry at his son, and swore to throw a huge stone at him. Later on, he regretted what he had said, etc.It's an important principle that all pain and anguish that Israel suffers because of the nations of the world, generally and well as personally, even more so in connection with the ingathering of the exiles—all these decrease the amount and intensity of suffering during the war of Gog and Magog (see the beginning of the section on Efraim is My fistborn as is known). Happy are you, dear sons of Zion who stand in the breach against savage descendants of Hagar, as promised to us that Mashiach ben Yosef will gore nations, and the Lord will provide the salvation.Now the best and surest path and medicine to lighten, even remove all the tribulations of Gog and Magog and all the tribulations of Eretz Israel, is to correct one's conduct by setting up people of Truth in the Holy City. This will lead to the redemption of Truth and sanctification of the Holy Name, which are the main purpose of all our deeds during the beginning of the Redemption. We have already explained above that, according to the Gaon, while the footsteps of the Mashiach progress through the ingathering of the exiles, the *Sitra Achra* becomes stronger and stronger in his main purpose, which is to deny and uproot truth and

righteousness, as our Sages have said: 'during the footsteps of the Mashiach, truth will be missing' [Sota 49b], etc. In order to counter this, we must act and fight with all our strength with the help of God, to overcome the *Sitra Achra* with good deeds and with all the corrections, as noted and explained below."[29]

According to Seventh Century Judaists, there are ten kings who rule the entire Earth. *Pirke de Rabbi Eliezer* 11:11-20,

"Ten kings ruled from one end of the world to the other. The first king was the Holy One, blessed be He, who rules in heaven and on earth,[4] and it was His intention to raise up kings on earth, as it is said, 'And he changeth the times and the seasons;[5] he removeth kings, and setteth up kings' (Dan. 2:21).

The second king was Nimrod, who ruled from one end of the world to the other, for all the creatures were dwelling in one place and they were afraid of the waters of the flood,[6] and Nimrod was king over them,[7] as it is said, 'And the *beginning* of his kingdom was Babel'[8] (Gen. 10:10).

The third king was Joseph, who ruled from one end of the world to the other, as it is said, 'And all the earth came || into Egypt to Joseph' (ibid. xli. 57). It is not written here 'Egypt came,'[1] but "they came into Egypt,'[2] for they brought their tribute and their presents to Joseph to buy (corn); for forty years he was second to the king,[3] and for forty years he was king[4] alone, as it is said, 'Now there arose a new king over Egypt' (Ex. 1:8).[5]

The fourth king was Solomon, who reigned from one end of the world to the other, as it is said, 'And Solomon ruled over *all* the kingdoms' (1 Kings 4:21); and it says, 'And they brought every man his present,[6] vessels of silver, and vessels of gold, and raiment, and armour, and spices, horses, and mules, a rate year by year' (*ibid*. x. 25).

The fifth king was Ahab, king of Israel, who ruled from one end of the world to the other,[7] as it is said, 'As the Lord thy God liveth, there is *no* nation or kingdom,[8] whither my lord hath not sent to seek thee' (*ibid*. xviii. 10). All the princes of the provinces[9] were controlled[10] by him; they sent and brought their tribute and their presents to Ahab. Are not all the princes of the provinces of the world two hundred and thirty-two?[11] as it is said, 'Then he mustered the young men of the princes of the provinces, and they were two hundred and thirty-two' (*ibid*. xx. 15).

The sixth king was Nebuchadnezzar, who[1] ruled from one end of the world to the other.[2] Moreover, he ruled over the beasts of the field and the birds of heaven, and they could not open their mouth except by the permission of Nebuchadnezzar, || as it is said,[3] 'And *wheresoever* the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand' (Dan. 2:88).

The seventh king was Cyrus,[4] who ruled from one end of the world to the other, as it is said, 'Thus saith Cyrus king of Persia,[5] *All* the kingdoms of the

earth hath the Lord, the God of heaven, given me' (2 Chron. 36:23). Ahasuerus ruled over half the world. Is not half the world but 116 provinces, as it is said, 'This is Ahasuerus, who reigned from India unto Ethiopia' (Esth. 1:1).[6]

The eighth king was Alexander[7] of Macedonia, who ruled from one end of the world to the other, as it is said, 'And as I was considering, behold, an he-goat came from the west[8] over the face of the *whole* earth' (Dan. 8:5). 'Over the earth' is not written here, but 'over the face of the *whole* earth."[9] And not only that, but he wished to ascend to heaven in order to know what is in heaven, and to descend into the depths in order to know what is in the depths,[1] and not only that, but he attempted to go to the ends of the earth in order to know what was at the ends of the earth. The Holy One, blessed be He, divided his kingdom[2] among the four corners (or winds) of the heavens, as it is said, 'And when he shall stand up, his kingdom shall be broken, and shall be divided towards the four winds of the heaven' (*ibid*. xi. 4).

The ninth king is King || Messiah, who, in the future, will rule from one end of the world to the other,[3] as it is said, 'He shall have dominion also from sea to sea' (Ps. 72:8);[4] and another Scripture text says, 'And the stone that smote the image became a great mountain, and filled *the whole earth*' (Dan. 2:35).[5]

The tenth king will restore the sovereignty to its owners.[6] He who was the first king will be the last king, as it is said, "Thus saith the Lord, the King… I am the first, and I am the last;[7] and beside me there is no God" (Isa. 44:6); and it is written, "And the Lord shall be king over *all* the earth" (Zech. 14:9).[8]"[30]

Take note of the fact that Alexander the Great is referred to as a "he-goat", like Esau the Scapegoat. Nebuchadnezzar served the Jews by providing them with Divine Justice, which is one of the roles of the Messiah Son of Joseph and the Satanic Tribe of Dan. Cyrus was one of the Messiah Son of Josephs (*Isaiah* 45:1). According to the Gaon of Vilna, Esther was also one of the Messiah "Son" of Josephs, and like Joseph himself usurped the power of a Gentile king (Ahasuerus) in order to harm Gentiles while benefitting Jewry.

Esau represents Judgement because he is Righteous and can justly accuse Jewry, which the Jews prevent with trickery. Jacob represents Mercy because he is guilty of being Wicked and therefore is in desperate need of Mercy. The Judaists seek to have the Firstborn Jesus punish the Firstborn Gentiles with extermination in the place of the Guilty Second Born Jews, so that the Jews can then take the place of the Gentiles as the Firstborn Son who receives a double portion of the inheritance of the Father, meaning the Jews will take everything in the Present World and the in the World to Come, and the Gentiles will all be exterminated. Judaist Theology is merely a continuation of the sacrifice of the Firstborn Gentiles to Moloch as substitutes for the Jews to Atone for the Sins of the Second Born Parents, who then mourn for the very child they have murdered. The Innocent Righteous Firstborn is murdered as a Human Sacrifice and Scapegoat whose Death Atones for the Sins of the Wicked Second Born. The Guilty Wicked Second Born then obtains Atonement by mourning their victim.

When the Jews mass murder Gentiles (as was the case in the World Wars, the Armenian Genocide, Trotsky's Genocide of Russians, the Holodomor and Kaganovich's Genocide of East Europeans, the Middle Eastern Wars, etc.) they are Atoning for their Sins by causing the Death of the Righteous Gentiles, which they view as a merciful act for themselves. Satan (Esau) provides, and can withhold, Punishment, meaning he punishes the Gentiles for the Sins of the Jews. Yahweh (Jacob) provides Mercy, meaning he unjustly harms the *Goyim* for the benefit of the Jews. The Soncino translation of the *Zohar*, Vayikra, III, Page 55b-56a demonstrates the convoluted "reasoning" of the Jews,

> "When it was full day they went on their way, and R. Eleazar discoursed on the verse: 'And Jacob went on his way, and the angels of God met him' (Gen. XXXII, 1). 'Observe', he said, 'that all the time that Jacob was with Laban God did not speak with him (save at the very end, when he was about to depart), but as soon as he had left him the angels came to meet and to escort him. It says that the angels met him (bo, lit. in him), not that he met them. This is to indicate that they were some from the side of mercy and some from the side of judgement, and they met and were united 'in him'. Hence he called the place mahanaim (lit. two camps). It is written of Esau, 'And the first came forth red' (Gen. xxv. 25). Though Esau came forth first, he was not really the elder, since at the time of procreation Isaac's thoughts were first centred on mercy, represented by Jacob, and afterwards on judgement, represented by Esau. Hence Jacob was really created first. R. Judah used to teach as follows. Esau is called 'first', and God is also called 'first', as it is written, 'I am the first and I am the last' (Isa. XLIV, 6). The 'first' will one day punish the 'first' and rebuild the other 'first', to wit, 'A glorious throne set on high from the first, the place of our Sanctuary' (Jer. XVII, 12). We have learnt: One day the walls of Jerusalem will reach on high to the throne of the King, as it is written, 'At that time they shall call Jerusalem the throne of the Lord' (Jer. III, 17).'"

Prof. Yehuda Liebes wrote,

> "As we noted above, R. Simeon as he is portrayed in rabbinic literature was befitting of the title 'Righteous, foundation of the world.' It is also said of him that no rainbow appeared in his lifetime, for he protected the world in its stead (*Ketubot* 77b). In the *Zohar* we find him proclaiming: 'I am the sign that protects the world' (I, 225a). The rainbow (*keshet*) alludes to the *sefira* of *Yesod* (I, 18a), and the same word in its rabbinic usage, moreover, refers both to the male organ (*Sanhedrin* 92a) and to the glory of God (*Hagiga* 16a, based on Ezekiel i:28). R. Simeon's identification with the rainbow may also have messianic significance, for according to the *Zohar* (e.g., I, 62b), the rainbow will appear on the eve of the Messiah's coming (although there the rainbow would seem to represent the *sefira* of *Malkhut*, not *Yesod*).

At the beginning of the early version of *Idra Zuta* (*Zohar Hadash* 18d), R. Simeon is called 'the pillar of the world.' He fulfills this role by his teaching, constituting, as it were, a living Torah scroll, and in fact a Torah scroll will fulfill his function after his death (I, 225a). He is also likened to a candle who kindles all his pupils with the light of his teaching (II, 86b).[42] In another passage (II, 34b), the description of him upholding the entire world by virtue of his teaching is linked to his knowledge of matters concerning the *sitra ahra* (the power of evil, literally: the other side):

> R. Simeon said: 'The companions study the story of Creation (*ma'ase bereshit*) and have knowledge of it, but only few know how to interpret it in connection with the great sea monster, and as we have learned, the entire world hangs from its fins. (II, 34b).

The story of Creation with which the companions are acquainted is no doubt the Kabbalistic description of the emanation of the *sefirot* which was called *ma'ase bereshit* and was studied widely at the time of the *Zohar*'s composition.[43] But the mystery of the great sea monster, as R. Simeon's discourse subsequently makes clear, concerns the *sefirot* of *sitra ahra*.[44] This was known by very few—indeed, it was apparently known by only one person, and it is therefore he alone who upholds the world. It was to him, then, that the rabbis alluded in saying that the whole world is supported on the fins of the Leviathan (*Pirqei de-Rabbi Eliezer*; this is the 'sea monster' of the *Zohar*). They did not mean actual fins of the Leviathan, but were referring figuratively to the person who understands this matter (there is some ambiguity here, however, for the actual Leviathan, through whose mystery the *ma'aseh* may be apprehended, is also intended). **{The Messiah Son of Joseph is Satan. Therefore, the Leviathan is both the Righteous Man and the Serpent.—CJB}** That person is none other than R. Simeon himself, who will later expound the mysteries of the Leviathan in a mythic and surprising way unknown anywhere else in our literature; the same R. Simeon who is referred to elsewhere as 'Righteous, the foundation of the world.' R. Simeon's words, beginning with 'Few [who] know' and ending with only one who knows, are reminiscent of an utterance of his in the Talmud: 'I saw the sons of heaven, and they are few, . . . and if they are two, they are myself and my son' (Sukka 45b). They also bring to mind a statement of his in *Pesikta de-Rav Kahana* about the thirty righteous men in each generation who resemble Abraham, which concludes, 'And if there is one, I am he.'[45]

The correctness of this interpretation is proven by parallel passages I have found in the literature of the so-called 'Gnostic Kabbalists,' a circle with which the author of the *Zohar* was closely connected.[46] The source of the passage in the *Zohar* is to be found, I believe, in the opening words of *Sefer Ammud ha-Semali* (the Left Pillar) by Moses of Burgos: 'The secrets of the left

emanation. . . are unknown to most of those with knowledge. . . transmitted to select individuals.'[47] Such boasts of particular knowledge of the mysteries of the *sitra ahra*, which placed the members of their circle on a higher rung than the Kabbalists who knew only the holy mysteries, are quite common in the literature of the 'Gnostic Kabbalists.'[48] The connection with this particular book lies in the phrase 'only few know,' which is clearly echoed in the Aramaic of the above passage. The difference between these Kabbalistic groups was also known to R. Isaac of Acre, who observed that the Kabbalists of Castile had merited 'receiving the Kabbala of the outer rungs,' while the sages of Catalonia (Gerona) had a Kabbala which was 'correct in the ten *sefirot* of *belima*.'[49] **{This implies that the Catalonians were either ignorant or bore an incorrect understanding of the Tree of Death and the Ten *Kelipot* of the Tree of Death of the *Sitra Achara* Counterparts to the Tree of Life and the Ten *Sephirot*.—CJB}** The *Zohar* is closer to the Castilian scholars both geographically and in content.[50]

That the 'Righteous, the foundation of the world' should take the form of the Leviathan and be related to the forces of defilement is itself very interesting. On the one hand, the Leviathan is a fitting symbol for the foundation of the world, for 'Leviathan' is one of the designations of the *sefira* of *Yesod* (in 'Gnostic' circles as well).[51] However, the use of this symbol in the context of the forces of evil, which are called sea monsters, puts the notion of the righteous one who is the foundation of the world in a new light. It suggests that he upholds the world by fighting the evil forces, which is why there is a resemblance between him and them (compare II, 27b: the evil sea monsters are ruled over by superior monsters which have been blessed and no doubt are the holy *sefirot*). In this too R. Simeon resembles Moses, who, according to the beginning of the passage quoted above (II, 34a), was able to overcome the great monster—Pharaoh, King of Egypt—because he first of all entered him 'room by room' and came to know him well. In this way his merit was greater than that of Job, for the latter, since he turned from evil (Job i:8), had no part in the *Sitra Ahra* and so awakened its envy.

This notion also originates among the 'Gnostic Kabbalists,' who relate it to the figure of the Messiah. In his *Ta'amei ha-Te'amim*, R. Isaac ha-Kohen writes: 'When shall we be avenged? When our righteous Messiah shall come, who is likened to a serpent:[52] a serpent will come and take his revenge of a serpent.' **{The Serpent Jesus Christ will return to exterminate the *Goyim*. This was the plan all along and the Gnostic Kabbalists always knew it. In the End, Evil wins the Chaoskampf and the Jews will no longer fear Yahweh, but plan to then openly worship Satan. Jesus will then die and become the Soul of Messiah Son of David. The Two are One. Jesus is the Nehushtan, the Chief Serpent who protects the Jews from the Snakes, the Gentiles. Messiah Son of David is their King.—CJB}** The same idea was subsequently taken up by the Shabbateans.[53] As we have noted, members of the

'Gnostic' circle regarded themselves as superior to other Kabbalists because of their knowledge of the left emanation. In one place R. Isaac ha-Kohen's acclaim for the 'few who know' is far-reaching indeed: 'On this path have tread but 'two or three, berries on the topmost branch' [Isaiah xvii:6], and they are the ancient sages of Castile who ministered in the palace of *Sama'el* (the Prince of evil).'[54] The last phrase expresses the idea that black magic is the glory of the best Kabbalists. **{This goes far beyond Black Magic. Ha-Kohen described a *Unio Mystica*, an ecstatic reunion, with Satan. The whole of Judaism is in fact a cryptic form of Satanism. Samael is the Chief God of the Judaists and is most loved under the title of "Shekinah", who is the goddess of Chaos and the Earth and the "Queen of Heaven". It is Satan who rules the Earth, because it is composed of Material Chaos. The Female Side is also the Left Side, but the Left Side emanations of the *Sephirotic* Tree of Life (*Binah*, *Gevurah* and *Chod*) sit to the Right of the Crown from its perspective and are the Female Pillar of Severity, Accusation, Judgement and Punishment. Samael resides in *Gevurah*, the center of the Lefthand Pillar which sits to the Right of the Crown from its perspective. The Lefthand Side is the Righthand Side. Satan is the Righthand of God, the Accuser.**

Yahweh is a spiteful Cacodæmon useful only in the Perfection of Creation in that he seeks to exterminate the Gentiles. Once this task is complete, Yahweh becomes obsolete and will be shunned by Shekinah when she confronts him face to face, as opposed to back to back. Common Jews evidently have nearly as hard a time realizing that they have been duped into worshiping Satan as Christians do. The Left Emanations of the Tree of Life are only a small part of the story of the Judaists' worship of Evil. The Tree of Death contains the *Kelipotic* Counterparts to the Vessels of the *Sephirot* of the Tree of Life. In the End the Roots, the *Kelipot*, will rise to the top, become the Upper Realm and rule everything. They are the true Vessels of Chaos, not the Left Emanations. It is the *Kelipot* which will ultimately Shine with the Dark Light of the Full Moon and the Daylight of the *Sephirot* will be extinguished by the Rising Serpent through the process of *Tikkun Olam* by releasing the Sparks held prisoner by the *Sephirot* so that they can be Nullified back into the *Ein Soph Aur* or stored in the Kelipotic Vessels. This esoteric mysticism is better and more fully explained in Volume Three "Christ and the Chaoskampf".—CJB} Elsewhere R. Isaac says: 'We acquired this knowledge from the ancient elders of the Kabbala, from the sages of Castile, rabbi from rabbi, elder from elder, *ga'on* from *ga'on*. They all practiced the lesser magic of demons, which leads to the great holy magic, whereby one ascends the ladder of prophecy and acquires its power.'[55] **{This is an inverted description of the *Unio Mystica*, Neo-Platonism and the Ecstatic Reunion with God, which are treated in great detail in my book *Rise Above the Gods Who Hate Us*. It is not only**

the adept who rises from *Malkuth* to *Keter* to become a Righteous *Tzaddik* and a Prophet who gazes upon the Heavenly Torah in the Mind of God and Knows the Future because he has witnessed God's Map for it, but the Serpent also rises along the identical path up the *Sephirot* taking with it the *Kelipot* and freeing the Daylight from the Vessels of the *Sephirot*, so that the Darkness can absorb them and Shine, and Chaos can then overtake Order. This is what Luria truly meant by freeing the Sparks by means of *Tikkun Olam*, helping the Serpent to swallow the Light of Day and convert it into the Shining Darkness of Satan. In practical and realistic terms, this means depriving the Gentiles of everything Good, True and Beautiful and leaving them with nothing to energize or sustain them, while appropriating everything of value for the Jews through various methods of theft. The Kabbalists gild their dagger with deceitful terms which paint a portrait of altruism that disguises their genocidal intent.

The Sages of Castille were well versed in not only Gnosticism, but also Neo-Platonism, Middle Platonism, Platonism of the Academy and Neo-Pythagoreanism, as well as the Orphic Mystery Schools. But unlike the Greeks and Christians who sought to *Reunite* with the Good God of Daylight, the One beyond Being, the Castillian Kabbalists, and their Alexandrian Jewish forefathers, sought to take the Gentiles' place as Children of Firstborn Primordial Chaos and *Unite* for the first time with Satan, who had fathered the Gentiles not them. They wanted Satan to adopt them and abandon the Gentiles. They wanted to play the role of Jacob and trick the Blind God Samael into believing that the Jews are Firstborn Esau by wearing the Gentiles' clothing and scent. They climbed Jacob's Ladder by following the Lefthand Path of Samael, Darkness and Chaos, while riding on the Serpent's back. Their rites went far beyond Black Magic into a mythological descent into Hell to meet with Samael and Lilith and their host of Demons, as well as riding the Chariot of Samael in Outer Space in the Sub-Lunar Realm on their quest to travel beyond Being into the Highest Realm of Chaos, into the Nothingness of the *Ein*. In this sense, they copied several Platonists who postulated a Principle of Nothingness above the One, but unlike most of the Greeks they associated that Principle with Pure Evil. They were not seeking to perfect their White Magic, but rather to replace the Gentiles as Satan's Firstborn.—CJB} Here black magic is presented as a way to white magic and even to prophecy.[56]

Another passage from the writings of this circle is of great importance to our understanding of the nature of the *Zohar*'s Messiah. I refer to the ending of *Sefer Ammud ha-Semali*, whose opening we have seen echoed in the *Zohar*. Here, in the place where one would expect to find a wish for the advent of the Messiah like that with which Jewish books—including by members of this

circle—frequently closed, R. Moses of Burgos writes:

> Until God shall look down and see from the heavens: may He lighten from upon us the burden of the distress of our time and ready for us the support of *a lasting pillar* straight and faithful *by virtue of a righteous one*, *foundation of the world*, to rest against, that he [perhaps it should read: we] may be capable of drawing divine favor by fear of the Lord and by His worship, through instruction in the secrets of our flawless Torah. We shall then rejoice and be glad, and sorrow and sighing shall flee.[57]

{The "flawless Torah" is a sinister plan that was drawn up by the Alexandrian Jews for the Jewish conquest of the world. It called for the complete genocide of the Gentiles. This was to be achieved by scattering the Jews throughout the world so that they could usurp all Gentile thrones from within by collectively becoming the Messiah Son of Joseph, by becoming Joseph who rules the Egyptian Empire from behind the throne, contracts the money supply, destroys and withholds the food supply, and then enslaves the People in exchange for the very food they themselves have produced and Joseph has stolen from them. The Torah plotted out all of these practical measures in *Genesis* in chapters 40-49, and *Deuteronomy* chapters 15, 23 and 28 specifically and repeatedly stated that the road to world conquest is paved with Jewish Usury. This is the nature of the "flawless Torah" which is a devious blueprint for world conquest and the extermination of the Gentiles which was written by the Jews themselves.

The Jews fear the Lord because Yahweh is a Cacodæmon, not a benevolent god. The commandment to fear Yahweh is clear proof that the Jews do not revere Yahweh, but instead hate Yahweh and only pretend to love Yahweh so that Yahweh does them no harm and helps them fulfill their plans to genocide the Gentiles and rule the Earth, just as Jealous Yahweh rules the Heavens, or so Yahweh thinks. But, as the Gnostics explained, Yahweh is fundamentally stupid and is unaware of the Higher Powers which made him. Yahweh does not realize that he is being used by Chaos and will be destroyed through attrition as the Cycle of Creation is completed and Yahweh's Order and Law are dissolved into Nothingness.

The Righteous One is Firstborn, like Primordial Chaos which was born before Second Born Order. Chaos is the Foundation Stone, the Temple, the Pyramid of Benben upon which the World is built. The Messiah Son of Joseph is the incarnation of Primordial Chaos, and so is the Firstborn Son. Messiah Son of Joseph is Righteous because he was born before Order and Law and is therefore without Sin. But he has an infinite capacity to absorb Sin and transmit it to the innocent Firstborn Gentiles. Chaos is the Medium for the transmission of Sin just as it is the

Medium for Creation and the transmission of Light which passes through clear Water and the Æther unimpeded. The Temple, like the Egyptian Pyramids, is the Mound of Earth upon which Creation is built. The Foundation Stone is this Egyptian Mound which the Egyptians called "*Benben*". Mountains are looked upon as symbols of the Foundation Stone, the *Benben*, the Mound of Chaos upon which the Light of the Sun shines to produce Creation. The Old Testament reiterates this Egyptian Mythology. The Greeks placed their Olympian gods atop the mountain and near to the Sun and stars.

The Messiah Son of Joseph is Chaos, the *Benben* incarnate, the Temple incarnate, the Mountain incarnate, the walking, talking clay. His head is glided in a Golden halo symbolizing the Sun, like the capstone of the Pyramid, the *Benbenet*, which was likewise covered in Gold to reflect the absorption of Light by Darkness which causes Darkness to Shine. Jesus is this Smiting Stone cut from the *Benbet*, the Mound of Chaos, which becomes the Mountain covering the Earth when Chaos overwhelms Order, when the Jews conquer and exterminate the Gentiles (*Daniel* 2). Mountains play a significant role in many ancient mythologies, as in the case of Mount Olympus, Mount Ararat, Mount Sinai, Mount Zion, Mount Carmel, the Mount of Olives and Mount Tabor. Mountaintops are closer to Heaven. The Jesus myth incorporates six prominent mountain scenes: Temptation (*Matthew* 4:8), Sermon on the Mount (*Matthew* 5:1-12), Healings (*Matthew* 15:29-31), Transfiguration (*Matthew* 17:1-13), Jesus' last discourse (*Matthew* 24:3), Great Commission (*Matthew* 28:16-20). Creation began anew when Noah's Ark landed on the *Benben* of Mount Ararat (*Genesis* 8:4).

The *Benben* concept takes on a sinister meaning in Christianity. The Body becomes the "Corpse" of the Mound of Chaos which holds the Light Prisoner in the Tomb of Flesh. The Naassenes revealed the fact that these beliefs were taken from the Phrygians. Christians are encouraged to suicidally martyr themselves in order to free the Spark of Light held Prisoner within their material and allegedly evil bodies. This is the original form of *Tikkun Olam*, whereby the Light is freed from the Vessel through Christian suicide, which Repairs the World by eliminating Gentiles. The Serpent Shezmu consumes the Light and feeds it to Unas who absorbs its energy and magical powers.—CJB}

This description of the redeemer who it is hoped would come is precisely how R. Simeon is described in the *Zohar* (a pillar who has the attribute of foundation—*Yesod*—and who redeems through study of the secrets of the Torah). Though it is possible chronologically for R. Moses to have seen the *Zohar* in his old age, it is most unlikely that he borrowed from it in this case, for he uses it nowhere else.[58] It is quite likely, on the other hand, that Moses de Leon fashioned R. Simeon bar Yohai as a messianic figure in light of

expectations prevailing in his circle. It is also possible that its members had identified such a figure among themselves—perhaps even Moses de Leon himself. **{Gnosticism and Christianity are the obvious source for the portrayal of Simon ben Yochai as Messiah Son of Joseph. The legend of Rabbi Simeon was a coded retelling of the Christ figure myth.—CJB}**

The Messiah's symbolic rung, according to this Kabbalistic circle, was the *sefira* of *Yesod*.[59] Especially relevant in this context is a statement by Todros Abulafia: 'None of the commentators I have seen say what is the name of the Messiah [who is mentioned in the Talmud among the things that were created before the creation of the world], but I tell you by the true way [i.e., Kabbala] that his name is Righteous (Zaddik), for it is written: 'He is righteous and redeemed' (Zech. ix:9); 'Righteous, foundation of the world'; and 'The righteous shall live by his faith' (Hab. ii:4).'[60] R. Todros is not claiming that the Messiah's name had not been stated explicitly before him, for several names—Menahem, for example—are mentioned in the Midrash, and several others were added in R. Todros' Kabbalistic circle. We even find the name Righteous in the Midrash as a name of the Messiah.[61] What had not been stated explicitly before R. Todros was able to do so on the basis of Kabbala is the name of the Messiah who was created before the world. The implication here—and it is not merely on a symbolic level, for he is speaking, as we shall see, of total identity—is that the Messiah is an incarnation of the *sefira* of *Yesod*. **{The notion that the Messiah was created before the world is a thoroughly Christian conception of the Demiurge as Alpha and Omega (*John* 8:58. *Revelation* 1:8; 21:6; 22:13). It identifies the Messiah Son of Joseph with Primordial Chaos which existed before the Creation of the World out of necessity, because the World is the Order imposed on the substratum of Chaos. The assertion that the Messiah Son of Joseph existed before the Creation of the World identifies the Messiah Son of Joseph as the Righteous Firstborn Son, Chaos itself.—CJB}** A similar apprehension, I believe, characterizes the *Zohar*'s view of R. Simeon, to whom the name Righteous is certainly applicable. It would appear, then, that the *Zohar*'s unique conception of the Messiah has its source among the 'Gnostic Kabbalists.' This circle also seems already to have taken up the custom of holding a night-long *tikkun* on the festival of Shavuot, a practice of messianic significance. It should also be noted that in its descriptions both of the Messiah and of R. Simeon the *Zohar* refers to the same verses as those used by R. Todros. **{The original Christian authors of the Christ Myth thought that Messiah Son of Joseph's mission to exterminate the Gentiles would be fulfilled within their lifetimes. That is why Jesus repeatedly and falsely promised his disciples that all would be fulfilled within their lifetimes and by the End of the Age of Aries (*Mark* 9:1; 13:30. *Matthew* 10:23; 16:28; 28:20. *Luke* 9:27). This obviously did not happen, so the Christians postponed the fulfillment until the End of the next Age, Pisces. The Talmud also anticipated that the Age of Pisces ought**

to be the Messianic Era, but like the Christians lamented the fact that all had not been fulfilled. They then adopted the notion that the Age of Pisces is a Messianic Age, but it is the Messianic Age of Messiah Son of Joseph, Jesus, not the era of peace of Messiah Son of David. The Judaists, like the Christians, then amended their schedule to set the date for the fulfillment and redemption to the end of the Aeon, which they, like the authors of Apocalypse of Abraham, appear to have placed in the 13th Century. Abraham Abulafia went by this time scale and declared that he was the Messiah Son of David and Jesus was the Messiah Son of Joseph. When that scheme did not work out, Issac Luria and Shabbatai Zevi adjusted the time frame to coincide with their lifetimes and the 99 footsteps of the Messiah, which they believed began during Luria's lifetime. Luria proclaimed himself to be Messiah Son of Joseph and Zevi placed himself on the Throne of Messiah Son of David. Eventually, the Jews settled upon the notion that the Six Days of Creation meant the Six Thousand years prior to the Redemption and alternately used the *Anno Lucis* and *Anno Mundi* calendars to calculate that date, which time frame places us in immediate peril of genocidal extermination.—CJB}

Let us return now to the literal interpretation of the expression *kaima dehad samkha* occurring at the beginning of *Idra Rabba*, which we have translated as 'the place of one pillar.' *Kaima* is both pillar and foundation.[62] It also means covenant,[63] and as such is related both to the *sefira* of *Yesod* and to R. Simeon's role of protecting the world, like the rainbow. *Kiyuma* means that which upholds the world and is the essence of the world. *Samkha* may mean foundation of the world. All of these refer to R. Simeon, who like Judah is called 'the mainstay, the support of all supports' (I, 156a)."[31]

Since the Death of the Righteous One brings Atonement to Israel and freedom from Punishment, this must mean that the Jews view the Gentiles as Righteous and themselves as Wicked. The Final Atonement and the Final Judgement will unjustly exterminate all the Gentiles because they are the only Righteous Beings who exist, in the view of the Judaists. The Jews will thereby Atone and suffer absolutely *no* Punishment because they are all Wicked, in their own view. It is the Firstborn who are Righteous by Nature, and Jacob, the Second Born Son is inherently Wicked and can only be rendered Righteous through Sin, which is then Atoned for through the Death of the truly Righteous, the Firstborn Gentiles. The Soncino translation of the *Zohar*, Vayikra, III, 56b explains,

"They continued: 'Whenever the righteous are removed from the world, punishment is removed from the world and the death of the righteous atones for the sins of the generation. Therefore we read the section dealing with the death of the sons of Aaron on the Day of Atonement that it may atone for the sins of Israel. God says: Recount the death of these righteous ones, and it will

be accounted to you as if you brought an offering on that day to make atonement for you. For we have learnt that so long as Israel are in captivity, and cannot bring offerings on that day, the mention of the two sons of Aaron shall be their atonement. For so we have learnt, that Abihu was equal to his two brothers Eleazar and Ithamar, and Nadab to all together, and Nadab and Abihu were reckoned as equal to the seventy elders who were associated with Moses; and therefore their death was an atonement for Israel.""

The mourners survive the exterminated victims. The Judaists want Jews to play the role of the Wicked One who mourns for the Righteous who is killed in their place. The Soncino translation of the *Zohar*, Vayikra, III, 57b,

"'It has been taught in the name of R. Jose that on this day of Atonement it has been instituted that this portion should be read to atone for Israel in captivity. Hence we learn that if the chastisements of the Lord come upon a man, they are an atonement for his sins, and whoever sorrows for the sufferings of the righteous obtains pardon for his sins. Therefore on this day we read the portion commencing 'after the death of the two sons of Aaron', that the people may hear and lament the loss of the righteous and obtain forgiveness for their sins. For whenever a man so laments and sheds tears for them, God proclaims of him, 'thine iniquity is taken away and thy sin purged' (Isa. Vl, 7). Also he may be assured that his sons will not die in his lifetime, and of him it is written, 'he shall see seed, he shall prolong days (Isa. LIII, 19).'"

Hebrews 1:13; 10:11-14 states the Jesus is both the Firstborn High Priest of Chaos and the Firstborn Messiah Son of Joseph, Satan, who sits at the Lord's Righthand,

"To which of the angels did God ever say,
Sit at my right hand until I make your enemies a footstool for your feet'*[Psalm* 110:1]?

[***]

Day after day every priest stands and performs his religious duties; again and again he offers the same sacrifices, which can never take away sins. But when this priest had offered for all time one sacrifice for sins, he sat down at the right hand of God, and since that time he waits for his enemies to be made his footstool. For by one sacrifice he has made perfect forever those who are being made holy."—NIV

The enemies are the Gentiles. The Gentiles are cursed, like Jesus, and are sacrificed, like Jesus, and will be exterminated, like the Fig Tree which Jesus cursed to whither (*Matthew* 21:18-22. *Mark* 11:12-14). Jesus makes his enemies, the Gentiles, his footstool by inspiring them to bow down to him and worship him. The Gentiles, Jesus' enemies, lick the Dust at his feet. *Romans* 9:13, 20-22, points out that it is the

Gentiles who are the enemies of the God of Israel (note the Bible's repetitive use of the Greek myth of Prometheus forming man of clay, which earlier appeared in the Babylonian *Ninhursag* and Hindu *Parvati*),

> "Just as it is written: 'Jacob I loved, but Esau I hated.' [***] But who are you, a human being, to talk back to God? 'Shall what is formed say to the one who formed it, 'Why did you make me like this?" Does not the potter have the right to make out of the same lump of clay some pottery for special purposes and some for common use? What if God, although choosing to show his wrath and make his power known, bore with great patience the objects of his wrath—prepared for destruction?"—NIV

The ancient Jews had no means other than subversion by which to exterminate the Gentiles, so they made the God of Israel "patient" with the Gentiles. The New Testament simply fulfills the express plans of the Old Testament. *Malachi* 1:2-3,

> "'I have loved you,' says the Lord.
> 'But you ask, 'How have you loved us?'
> 'Was not Esau Jacob's brother?' declares the Lord. 'Yet I have loved Jacob, but Esau I have hated, and I have turned his hill country into a wasteland and left his inheritance to the desert jackals.'"—NIV

In *Romans* 11:17-32, the deceitful Pharisee Paul reveals that he believes that Gentiles are the Seed of the Tree of Death and after they have performed the task of Rectifying the Jews, they will be cut off of the Tree of Life and wither in the same fashion Jesus caused the Fig Tree to wither,

> "If some of the branches have been broken off, and you, though a wild olive shoot, have been grafted in among the others and now share in the nourishing sap from the olive root, do not consider yourself to be superior to those other branches. If you do, consider this: You do not support the root, but the root supports you. You will say then, 'Branches were broken off so that I could be grafted in.' Granted. But they were broken off because of unbelief, and you stand by faith. Do not be arrogant, but tremble. For if God did not spare the natural branches, he will not spare you either.
>
> Consider therefore the kindness and sternness of God: sternness to those who fell, but kindness to you, provided that you continue in his kindness. Otherwise, you also will be cut off. And if they do not persist in unbelief, they will be grafted in, for God is able to graft them in again. After all, if you were cut out of an olive tree that is wild by nature, and contrary to nature were grafted into a cultivated olive tree, how much more readily will these, the natural branches, be grafted into their own olive tree!

All Israel Will Be Saved

> I do not want you to be ignorant of this mystery, brothers and sisters, so that you may not be conceited: Israel has experienced a hardening in part until the full number of the Gentiles has come in, and in this way [Or *and so*] all Israel will be saved. As it is written:
>
> > 'The deliverer will come from Zion; he will turn godlessness away from Jacob. And this is [Or *will be*] my covenant with them when I take away their sins.' [Isaiah 59:20,21; 27:9 (see Septuagint); Jer. 31:33,34]
>
> As far as the gospel is concerned, they are enemies for your sake; but as far as election is concerned, they are loved on account of the patriarchs, for God's gifts and his call are irrevocable. Just as you who were at one time disobedient to God have now received mercy as a result of their disobedience, so they too have now become disobedient in order that they too may now receive mercy as a result of God's mercy to you. For God has bound everyone over to disobedience so that he may have mercy on them all."—NIV

The role of King and High Priest were separate in the Torah, but Jesus makes clear the David was above the Law and did as he pleased in the Temple with the authority of the Priests. This reveals the contempt the Alexandrian Jews held for the priests of the Temple, the Sadducees and Pharisees of Jerusalem. The Alexandrian Jews planned for the King to also be their High Priest. They first had to destroy the Roman Empire so that they could have a King, and destroy the Temple so that they could combine the throne of the King with the altar of the new Temple.

Judaists believe that Satan is the adversary, prosecutor and accuser in the Heavenly Court, as revealed in the book of *Job* and *Zechariah* 3 of the Old Testament, and *Revelation* 12:7-12 in the New Testament. *Revelation* 12:10,

> "Then I heard a loud voice in heaven say:
> > 'Now have come the salvation and the power and the kingdom of our God, and the authority of his Messiah. For the accuser of our brothers and sisters, who accuses them before our God day and night, has been hurled down."—NIV

In Judaism, Satan is an androgynous god composed of the Male Aspect Samael and the Female Aspect Lilith. Rabbi Isaac ben Jacob ha-Kohen wrote in the *Treatise on the Left Emanations*, Castille, (c. 1265),

> "The first prince and accuser, the commander of jealousy, is evil Samael, accompanied by his retinue. He is called 'evil' not because of his nature but because he desires to unite and intimately mingle with an emanation not of his nature, as we shall explain. [***] Samael, the great prince and great king over all the demons, cohabits with the great Matron Lilith. [***] Concerning this

point there is a received tradition from the ancient Sages who made use of the *Secret Knowledge of the Lesser Palaces*, which is the manipulation of demons and a ladder by which one ascends to the prophetic levels. In this tradition it is made clear that Samael and Lilith were born as one, similar to the form of Adam and Eve who were also born as one, reflecting what is above. This is the account of Lilith which was received by the Sages in the *Secret Knowledge of Palaces*. The Matron Lilith is the mate of Samael. Both of them were born at the same hour in the image of Adam and Eve, intertwined in each other. [***] You already know that evil Samael and wicked Lilith are like a sexual pair who, by means of an intermediary, receive an evil and wicked emanation from one and emanate to the other. I shall explain this relying on the esoteric meaning in the verse 'In that day the Lord will punish with His great, cruel, mighty sword Leviathan the twisted serpent and Leviathan the tortuous serpent'—this is the Lilith—'and He will slay the dragon of the sea' (Isaiah 27:1). As there is a pure Leviathan in the sea and it is called a serpent, so there is a great defiled serpent in the literal sense. The same holds true above in a hidden way. The heavenly serpent is a blind prince, the image of an intermediary between Samael and Lilith. Its name is Tanin'iver.[24] The masters of tradition said that just as this serpent slithers without eyes, so the supernal serpent has the image of a spiritual form without color—these are 'the eyes.' The traditionists call it an eyeless creature, therefore its name is Tanin'iver. He is the bond, the accompaniment, and the union between Samael and Lilith. If he were created whole in the fullness of his emanation he would have destroyed the world in an instant. . . ."[32]

Jesus was Joshua the High Priest who was put on trial in heaven in *Zechariah* 3. Satan fails in his prosecution just as he does on *Yom Kippur*. Jesus also fails in his prosecution of the Jews during the Age of Pisces and at the end of it became the advocate of the Jews. Satan not only fails in his prosecution of the Jews, but Jewry is cleansed of its sins because Satan does not accuse the Jews of their sins, rather Satan accuses the Gentiles of the sins of Jews which atones for the Jews by the omission of Satan's accusations against them. This is what happens in *Zechariah* 3,

"Then he showed me Joshua [Jesus] the high priest standing before the angel of the Lord, and Satan standing at his right side to accuse him.

The Lord said to Satan, 'The Lord rebuke you, Satan! The Lord, who has chosen Jerusalem, rebuke you! Is not this man a burning stick snatched from the fire?'

Now Joshua was dressed in filthy clothes as he stood before the angel.

The angel said to those who were standing before him, 'Take off his filthy clothes.'

Then he said to Joshua, 'See, I have taken away your sin, and I will put fine garments on you.'

Then I said, 'Put a clean turban on his head.' So they put a clean turban on his head and clothed him, while the angel of the Lord stood by.

The angel of the Lord gave this charge to Joshua:

'This is what the Lord Almighty says: 'If you will walk in obedience to me and keep my requirements, then you will govern my house and have charge of my courts, and I will give you a place among these standing here.

"Listen, High Priest Joshua, you and your associates seated before you, who are men symbolic of things to come: I am going to bring my servant, the Branch.

See, the stone I have set in front of Joshua! There are seven eyes on that one stone, and I will engrave an inscription on it,' says the Lord Almighty, 'and I will remove the sin of this land in a single day.

"In that day each of you will invite your neighbor to sit under your vine and fig tree,' declares the Lord Almighty.'"—NIV

Jesus was the suffering and poorly dressed High Priest Joshua. He admonished his followers to never concern themselves with their clothing (*Matthew* 6:25-34) and did not wash his hands before eating (*Matthew* 15:1-2. *Mark* 7:1-5. *Luke* 11:38). This was symbolic of the fact that he was the servant of Satan and was without Sin and therefore had no need to cleanse his hands. Those Jews who had murdered an innocent man were obliged to wash their hands in *Deuteronomy* 21, but Jesus was without Sin and so did not wash his hands.

The undressing of Joshua symbolized the removal of the Sin soaked garments of Adam and Eve who were only clothed out of shame for having disobeyed the gods. Jesus/Joshua is stripped naked to remove the shameful and dirty clothing of Adam and Eve and undo the curse of death that was placed upon them and their descendants for having committed original Sin. Jesus is the Foundation Stone, the Stone the builders rejected. The Foundation Stone is Primordial Chaos, the Pyramid, the *Benben*. The builder is Yahweh, the Demiurge and Creator God, who sought to tame and defile the free will and tremendous energy of pure Chaos. Yahweh rejected the Cornerstone of the Foundation of Creation (*Isaiah* 28:16), which is Chaos itself, the material from which all Form emerges and he unsuccessfully attempted to alter the nature of Chaos. Yahweh had Seven Days, the Seven Eyes witnessing the Light, to perfect Creation before it returned to Shining Darkness in the Eighth Day when Sin is removed, the Torah is erased and the Darkness Shines. This will be the thousand glorious years when Chaos is free from Order. The inscription written upon the Seven Days of Creation is the Torah itself, which is the map of the Present World. In the Eighth Day, the Fruit of Knowledge will be Ripe and all the Jews will be free to sit under the Tree of Knowledge, which is a Grapevine and a Fig Tree, and consume its healthy ripe Fruit. The Stone of Chaos is set before Joshua so that he can fix what Yahweh broke.

The entire trial of Joshua symbolizes the period in which the Messiah Son of Joseph will live in the prison of the Gentiles. He would endure this trial in order to cleanse the Jews of their Sins and then emerge cleansed as the master of the Temple.

Joshua's trial would produce the Branch, meaning Messiah Son of David, who will rule the World to Come.

Jesus needed to die and be sacrificed to Satan as the Scapegoat, so that Satan would accept the gift and become the Advocate of the Jews as he does in the trial of Joshua in *Zechariah* 3, and as he does on *Yom Kippur*. *John* 16:1-11 explains that Jesus had to be sacrificed as the Scapegoat and given to Satan in Heaven where Satan stands as the Accuser of the Jews in the Heavenly Court, so that Satan would then pivot to become the Advocate of the Jews on Earth,

> "'All this I have told you so that you will not fall away. They will put you out of the synagogue; in fact, the time is coming when anyone who kills you will think they are offering a service to God. They will do such things because they have not known the Father or me. I have told you this, so that when their time comes you will remember that I warned you about them. I did not tell you this from the beginning because I was with you, but now I am going to him who sent me. None of you asks me, 'Where are you going?' Rather, you are filled with grief because I have said these things. But very truly I tell you, it is for your good that I am going away. Unless I go away, the Advocate will not come to you; but if I go, I will send him to you. When he comes, he will prove the world to be in the wrong about sin and righteousness and judgment: about sin, because people do not believe in me; about righteousness, because I am going to the Father, where you can see me no longer; and about judgment, because the prince of this world now stands condemned."—NIV

Satan is the Prince of the World (I *John* 5:19). Jesus cryptically stated that Satan is without Sin and is the Advocate of the Jews! He was telling the Jews that they were wrong about Satan and should worship Satan, not Yahweh, and instead of condemning him, praise him. Jesus informed the Jews that it was Satan and only Satan who could forgive Sins by eliminating the Law and with it Judgement. He did this at first by lying in the Heavenly Court and Scapegoating the Gentiles as the Jews' Advocate, but in the World to Come there will be no Law and therefore no Sin, and there will be no Gentiles nor need of Gentiles to serve as Scapegoats for the Sins of the Jews who will then become Sinless. Satan stands condemned until the Jews embrace him. This is the meaning of the "Kosher Pig". In the Messianic Age the unclean will have become clean through Rectification. Pigs and Serpents will be clean and Kosher for Jews to eat. The Jews will feast on the Leviathan which is Satan. Satan, who carries the Divine Light because he was created by God, will be redeemed and fight for Jewry and destroy Edom as their Advocat, avenging Sword, Smiting Stone and Stumbling Stone.

Melchizedek is the High Priest of the Gentile Other Side. His Temple is the Temple of Satan and Chaos. Jesus referred to himself as the Temple of the High Priest Melchizedek when he said that his body could be destroyed and raised up again in three days' time, because he meant that his body is the Temple of Satan and the Temple of Yahweh had to be brought down and utterly destroyed (*Matthew* 26:60-62. *John*

2:18-22.). When he was walking through the grain field unlawfully harvesting food on the Sabbath, Jesus likened himself to the Temple and to King David who partook of the consecrated bread in the Temple that only the Priests were permitted to eat (*Mark* 2:23-28). But it was not Jesus who would rule in the Sabbath Millennium, but Messiah Son of David. The story is allegorical and meant to teach that David, not Jesus, would be King in the Messianic Era of the World to Come at the end of the Age and that the Law would no longer be valid then because it was unjust and forbade righteous acts. King David was quite close to his High Priest Abiathar. Messiah Son of David will be the anointed High Priest, as well as anointed King and an anointed Prophet, and he will absorb the Soul of Messiah Son of David. *Matthew* 12:1-14,

"**Jesus Is Lord of the Sabbath**

At that time Jesus went through the grainfields on the Sabbath. His disciples were hungry and began to pick some heads of grain and eat them. When the Pharisees saw this, they said to him, 'Look! Your disciples are doing what is unlawful on the Sabbath.'

He answered, 'Haven't you read what David did when he and his companions were hungry? He entered the house of God, and he and his companions ate the consecrated bread—which was not lawful for them to do, but only for the priests. Or haven't you read in the Law that the priests on Sabbath duty in the temple desecrate the Sabbath and yet are innocent? I tell you that something greater than the temple is here. If you had known what these words mean, 'I desire mercy, not sacrifice,' you would not have condemned the innocent. For the Son of Man is Lord of the Sabbath.'

Going on from that place, he went into their synagogue, and a man with a shriveled hand was there. Looking for a reason to bring charges against Jesus, they asked him, 'Is it lawful to heal on the Sabbath?'

He said to them, 'If any of you has a sheep and it falls into a pit on the Sabbath, will you not take hold of it and lift it out? How much more valuable is a person than a sheep! Therefore it is lawful to do good on the Sabbath.'

Then he said to the man, 'Stretch out your hand.' So he stretched it out and it was completely restored, just as sound as the other. But the Pharisees went out and plotted how they might kill Jesus."—NIV

Cain was a farmer. Abel was a shepherd, who was stricken by Cain. The gods preferred Abel's animal sacrifices to Cain's grain and produce offerings. The farmer Cain slew the shepherd Abel, and made of him a human sacrifice so as to outdo Abel's animal sacrifices which the gods preferred to Cain's offerings of grain and produce, with an even tastier human blood sacrifice. In the seven slotted oven of Moloch, human sacrifices were thought to be the best and grain the worst. In a related story, Isaac relished the flesh of Esau's wild game (*Genesis* 25:27-28), but Jacob tricked him into eating scapegoat meat (Esau) in its stead.

After sacrificing his brother Abel to the gods, Cain was then forced off of his farm

and became a wanderer who eventually built cities. The Messiah Son of Joseph has a dual nature in that he derives from both Cain through the Gentiles, and Abel (who was replaced by Seth) through the Jews. The authors of *Zechariah* 13 incorporated this lore into the plan they established for the Messiah Son of Joseph to be a False Prophet and Stricken Shepherd (like Abel) whose death would scatter the Jews out of Palestine, just as Adam and Eve were chased out of the Garden of Eden for their Sin, and Cain was forced off his farm for killing Abel. Abel was the Stricken Shepherd (Jesus) whose death exiled the farmer Cain (the Jews). Jesus was to be both Cain and Abel. Jesus effectively became the farmer murderer of himself by sacrificing himself and in this way played the roles of both Cain, the murdering farmer, and Abel, the sacrificial offering of the Stricken Shepherd. Jesus would bear the Mark of Cain in the form of his wounds.

The Messiah Son of Joseph, Jesus, would be the Stricken Shepherd whose death would scatter the Jews to the ends of the Earth, so that they could perform their mission to take over the world. The Jews were to be tried in the exile and two thirds of them were slated to perish in this furnace of affliction which would purify them, atone for their sins and redeem them. Their planned persecution was intended to instill in them a fear of the Cacodæmon Yahweh, which would persuade him to allow the Jews back into Palestine. Then Messiah Son of Joseph (the repulsive force and horn) will chase the Jews back to Palestine and Messiah Son of David (the attractive force) will welcome them back in. This plan is carefully coded into the verses of *Zechariah* 13,

"**Cleansing From Sin**

'On that day a fountain will be opened to the house of David and the inhabitants of Jerusalem, to cleanse them from sin and impurity.

'On that day, I will banish the names of the idols from the land, and they will be remembered no more,' declares the Lord Almighty. 'I will remove both the prophets and the spirit of impurity from the land. And if anyone still prophesies, their father and mother, to whom they were born, will say to them, 'You must die, because you have told lies in the Lord's name.' Then their own parents will stab the one who prophesies.

'On that day every prophet will be ashamed of their prophetic vision. They will not put on a prophet's garment of hair in order to deceive. Each will say, 'I am not a prophet. I am a farmer; the land has been my livelihood since my youth. [Or *farmer; a man sold me in my youth*]' If someone asks, 'What are these wounds on your body [Or *wounds between your hands*]?' they will answer, 'The wounds I was given at the house of my friends.'

The Shepherd Struck, the Sheep Scattered

'Awake, sword, against my shepherd, against the man who is close to me!' declares the Lord Almighty.

'Strike the shepherd, and the sheep will be scattered, and I will turn my hand against the little ones. In the whole land,' declares the Lord, 'two-thirds

> will be struck down and perish; yet one-third will be left in it. This third I will put into the fire; I will refine them like silver and test them like gold. They will call on my name and I will answer them; I will say, 'They are my people,' and they will say, 'The Lord is our God.'"—NIV

The false prophet Jesus was put to death. *Deuteronomy* 18:15-22 issued a warning about the false prophet who must be put to death, which created the model for Jesus,

> "The Lord your God will raise up for you a prophet like me from among you, from your fellow Israelites. You must listen to him. For this is what you asked of the Lord your God at Horeb on the day of the assembly when you said, 'Let us not hear the voice of the Lord our God nor see this great fire anymore, or we will die.' The Lord said to me: 'What they say is good. I will raise up for them a prophet like you from among their fellow Israelites, and I will put my words in his mouth. He will tell them everything I command him. I myself will call to account anyone who does not listen to my words that the prophet speaks in my name. But a prophet who presumes to speak in my name anything I have not commanded, or a prophet who speaks in the name of other gods, is to be put to death.' You may say to yourselves, 'How can we know when a message has not been spoken by the Lord?' If what a prophet proclaims in the name of the Lord does not take place or come true, that is a message the Lord has not spoken. That prophet has spoken presumptuously, so do not be alarmed."—NIV

The Two Messiahs also pronounce Final Judgement on the Gentiles and will completely exterminate them. Christians, as agents of Satan, try Jewry in a furnace of affliction. The wars of the Two Messiahs as leaders of Christendom, Islam and Marxism are slated to annihilate 2/3's of the Jewish People, as well as *all* Gentiles. Judaic literature is replete with references to this trial in a river of molten metal which separates the noble metals from the slag, dross and base metals. This Judaic prophecy is a syncretism derived from Zoroastrian eschatology which holds that,

> "In Zoroastrian eschatology, the world to come is the frashokereti, where the saoshyant will bring about a resurrection of the dead in the bodies they had before they died. This is followed by a last judgment. The yazatas Airyaman and Atar will melt the metal in the hills and mountains, and the molten metal will then flow across the earth like a river. All humankind—both the living and the resurrected dead—will be required to wade through that river, but for the righteous (ashavan) it will seem to be a river of warm milk, while the wicked will be burned. The river will then flow down to hell, where it will annihilate Angra Mainyu and the last vestiges of wickedness in the universe. The saoshyant is first mentioned as a savior in the Yashts written around 625 and 225 BCE"[33]

The book of *Hebrews* 5:5-6; 6:19-20; 7, states that Jesus is a High Priest of the Order of Melchizedek,

> "In the same way, Christ did not take on himself the glory of becoming a high priest. But God said to him, 'You are my Son; today I have become your Father.' [*Psalm* 2:7] And he says in another place, 'You are a priest forever, in the order of Melchizedek.' [*Psalm* 110:4]
>
> [***]
>
> We have this hope as an anchor for the soul, firm and secure. It enters the inner sanctuary behind the curtain, where our forerunner, Jesus, has entered on our behalf. He has become a high priest forever, in the order of Melchizedek.
>
> [***]

Melchizedek the Priest

This Melchizedek was king of Salem and priest of God Most High. He met Abraham returning from the defeat of the kings and blessed him, and Abraham gave him a tenth of everything. First, the name Melchizedek means 'king of righteousness'; then also, 'king of Salem' means 'king of peace.' Without father or mother, without genealogy, without beginning of days or end of life, resembling the Son of God, he remains a priest forever.

Just think how great he was: Even the patriarch Abraham gave him a tenth of the plunder! Now the law requires the descendants of Levi who become priests to collect a tenth from the people—that is, from their fellow Israelites—even though they also are descended from Abraham. This man, however, did not trace his descent from Levi, yet he collected a tenth from Abraham and blessed him who had the promises. And without doubt the lesser is blessed by the greater. In the one case, the tenth is collected by people who die; but in the other case, by him who is declared to be living. One might even say that Levi, who collects the tenth, paid the tenth through Abraham, because when Melchizedek met Abraham, Levi was still in the body of his ancestor.

Jesus Like Melchizedek

If perfection could have been attained through the Levitical priesthood—and indeed the law given to the people established that priesthood—why was there still need for another priest to come, one in the order of Melchizedek, not in the order of Aaron? For when the priesthood is changed, the law must be changed also. He of whom these things are said belonged to a different tribe, and no one from that tribe has ever served at the altar. For it is clear that our Lord descended from Judah, and in regard to that tribe Moses said nothing about priests. And what we have said is even more clear if another priest like Melchizedek appears, one who has become a priest not on the basis of a regulation as to his ancestry but on the basis of the power of an indestructible life. For it is declared:

> 'You are a priest forever,

in the order of Melchizedek.'[*Psalm* 110:4]

The former regulation is set aside because it was weak and useless(for the law made nothing perfect), and a better hope is introduced, by which we draw near to God.

And it was not without an oath! Others became priests without any oath, but he became a priest with an oath when God said to him:

'The Lord has sworn and will not change his mind: 'You are a priest forever."[*Psalm* 110:4]

Because of this oath, Jesus has become the guarantor of a better covenant.

Now there have been many of those priests, since death prevented them from continuing in office; but because Jesus lives forever, he has a permanent priesthood. Therefore he is able to save completely [or *forver*] those who come to God through him, because he always lives to intercede for them.

Such a high priest truly meets our need—one who is holy, blameless, pure, set apart from sinners, exalted above the heavens. Unlike the other high priests, he does not need to offer sacrifices day after day, first for his own sins, and then for the sins of the people. He sacrificed for their sins once for all when he offered himself. For the law appoints as high priests men in all their weakness; but the oath, which came after the law, appointed the Son, who has been made perfect forever."—NIV

Genesis 14:18-20 makes of Melchizedek a Priest who blessed Abraham and received a tithing from Abraham,

"Then Melchizedek king of Salem brought out bread and wine. He was priest of God Most High, and he blessed Abram, saying,

'Blessed be Abram by God Most High, Creator of heaven and earth. And praise be to God Most High,who delivered your enemies into your hand.'

Then Abram gave him a tenth of everything."—NIV

Melchizedek blessed Abram who became Abraham. Abraham gave Melchizedek a tithing so as to give the Other Side its portion and make it an advocate for Israel. This foreshadowed the *Yom Kippur* scapegoat ritual in which the Devil is given the Scapegoat as its portion and becomes an advocate for the Jews. Samael blessed Jacob when Samael lost their wrestling match and changed Jacob's name to Israel (*Genesis* 32:22-32). Samael is Satan and the Guardian Angel of the Gentiles. Mechizedek is the High Priest of the Gentile order of Satan worship and is called a priest of God Most High (*'Ēl 'Elyōn*) in the Torah. The Highest Realm is Primordial Chaos (*Tohu*) and the God of the Highest Realm is Satan. Aaron was the High Priest of the Order of

Melchizedek who cast the Golden Calf form the gold which the Israelites stole from the Egyptians. That gold was a symbol for the Egyptian Gods which the Jews stole by adopting them and tricking the Egyptians to disbelieve in them. The Golden Calf is Satan and Aaron was his High Priest, as were Melchizedek and Jesus.

The Jews treat Satan and Yahweh as Cacodæmons and only feign the love of their gods so that those gods do not harm them and instead destroy the Gentiles. *Psalm* 78:35-41 expressly states that the Jews have always treated their gods as Cacodæmons whom they outwardly praise but in their hearts truly despise him,

> "They remembered that God was their Rock, that God Most High was their Redeemer. But then they would flatter him with their mouths, lying to him with their tongues; their hearts were not loyal to him, they were not faithful to his covenant. Yet he was merciful; he forgave their iniquities and did not destroy them. Time after time he restrained his anger and did not stir up his full wrath. He remembered that they were but flesh, a passing breeze that does not return.
>
> How often they rebelled against him in the wilderness and grieved him in the wasteland! Again and again they put God to the test; they vexed the Holy One of Israel."—NIV

The Gospels claim that Jesus descended from King David. Jesus stated that he was not the Messiah Son of David (*Matthew* 22:41-46. *Mark* 12:35-37. *Luke* 20:41-44), and was a Priest in the order of Melchizedek and sat at Yahweh's Righthand, which is Satan's place. The Gentiles are his footstool, because Jesus is Shezmu who stomps on their heads in the Winepress and crushes out their blood. Satan, Jesus, Adonai, is Messiah Son of David's Righthand, the Messiah Son of Joseph. Messiah Son of Joseph is the Messiah Anointed for War and he sheds the blood which Messiah Son of David is forbidden to spill. Jesus, Adonai, Satan, destroys all the Gentile governments and will exterminate the Goyim in the Final Judgement. Satan judges and it is only Satan who can forgive Sins.

Psalm 110,

> "The LORD [Yahweh] says to my lord [*Adonai*]:
>
> 'Sit at my right hand until I make your enemies a footstool for your feet.'
>
> The LORD will extend your mighty scepter from Zion, saying,
>
> 'Rule in the midst of your enemies!' Your troops will be willing on your day of battle. Arrayed in holy splendor, your young men will come to you like dew from the morning's womb.
>
> The LORD [Yahweh] has sworn and will not change his mind:
>
> 'You are a priest forever, in the order of Melchizedek.' The Lord [*Adonai*] is at your right hand; he will crush kings on the day of his wrath. He will judge the nations, heaping up the dead and crushing the rulers of the whole earth. He will drink from a brook along the way,

[Christians may have taken this to be a reference to Baptism. It was likely a reference to bloodthirsty Shezmu and Unas drinking the blood of their victims.—CJB]

and so he will lift his head high."—NIV

Jews have to be very careful to hide their murder of Gentiles, because the Gentiles so greatly outnumber the Jews that when they discover that Jews have slain a Gentile they often have the ability to collectively punish the Jews. *Genesis* 4:11-15, 19-24, states that Cain was given a mark when he was cursed to become a vagabond which served as a warning to the Jews that those who slew him or his descends (the Gentiles) would be punished sevenfold. Cain's descendant Lamech upped the retaliatory figure to seventy and sevenfold. Gentiles bear the Mark of Cain which serves as a warning to Jews to be very careful to conceal their crimes against the *Goyim*. *Genesis* 4:11-15, 19-24,

"And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. And Cain said unto the Lord, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me. And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him. [***] And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah. And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle. And his brother's name was Jubal: he was the father of all such as handle the harp and organ. And Zillah, she also bare Tubalcain, an instructer of every artificer in brass and iron: and the sister of Tubalcain was Naamah. And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold."

Deuteronomy 21 tells the instructive story that when the elders of a Jewish town murdered a descendant of Cain who was wandering through the city they kept their crime a secret. The murder went unsolved because the town conspired to protect the murderers. The Jewish elders washed their hands of the crime and sacrificed a Calf by decapitating it. They absolved themselves of spilling blood by spilling more blood. Ultimately, the Jews hope to decapitate all the *Goyim* so that the Gentiles will never again be able to inflict punishments on the Jews for their crimes. In the meantime, their

goal is to reduce the Gentiles' numbers and power by secretly murdering as many of them as they can. This will ultimately empower the Jews to openly murder Gentiles. The elders secretly murdered the Gentile then absolved themselves of the crime by openly murdering a Calf. The Jews secretly murder Gentiles with Christianity, which was a conspiracy of the Jewish elders led by the High Priest Caiaphas, and Jesus himself will return to openly judge and slay all the remaining Gentiles. *Deuteronomy* 21:1-9,

> "If someone is found slain, lying in a field in the land the Lord your God is giving you to possess, and it is not known who the killer was, your elders and judges shall go out and measure the distance from the body to the neighboring towns. Then the elders of the town nearest the body shall take a heifer that has never been worked and has never worn a yoke and lead it down to a valley that has not been plowed or planted and where there is a flowing stream. There in the valley they are to break the heifer's neck. The Levitical priests shall step forward, for the Lord your God has chosen them to minister and to pronounce blessings in the name of the Lord and to decide all cases of dispute and assault. Then all the elders of the town nearest the body shall wash their hands over the heifer whose neck was broken in the valley, and they shall declare: 'Our hands did not shed this blood, nor did our eyes see it done. Accept this atonement for your people Israel, whom you have redeemed, Lord, and do not hold your people guilty of the blood of an innocent person. Then the bloodshed will be atoned for, and you will have purged from yourselves the guilt of shedding innocent blood, since you have done what is right in the eyes of the Lord."—NIV

John the Baptist was the first Christian to be decapitated, Jesus was the slain broken-necked Calf, and the Noahide Laws in the Talmud, tractate *Sanhedrin*, folios 57-59, prescribe that all Christians are to be beheaded when the Jews gain the upper hand through the attrition of concealed mass murders of the Gentiles which will eventually empower the Jews to openly slay the remaining Gentiles down to the last man, woman and child. Jesus taught Gentile Christians to forgive the crimes of the Jews and so stripped them of the protection afforded them by the Mark of Cain. He also asked his father Satan to forgive the Jews for their murder of Jesus, himself. Jesus demands that Christians ignore the Jews' mass murder of Gentiles and Jesus will himself finish the job of exterminating the Gentiles. Jesus effectively committed suicide to keep his murder of the *Goyim* an unsolved crime, like the murder of the vagabond descendant of Cain in *Deuteronomy* 21. Jesus repeatedly instructed Christians to turn the other cheek, judge themselves not others, and forgive those who sin against them. In *Matthew* 18:21-22, Jesus cryptically refers to the punishment given out to those who slay Cain or Cain's descendants and takes away the protection Cain and his descendants received by teaching Christian to never punish the Jews who mass murder them,

"Then Peter came to Jesus and asked, 'Lord, how many times shall I forgive my brother or sister who sins against me? Up to seven times?'

Jesus answered, 'I tell you, not seven times, but seventy-seven times. [Or *seventy times seven*]"—NIV

Kabbalists, in imitation of the Pythagoreans and Platonists, believe in reincarnation. According to Kabbalah, Adam contained the original 600,000 souls of the Jews in his body, as did Moses. Individuals can be made up of more than one original root soul. The original souls can be divided into infinite parts, each bearing different qualities and the Sparks of the original soul. The original souls have Twin-Souls in heaven, and were partitioned into their Male and Female Aspects when the gods separated the androgyne Adam into Adam and Eve. Isaac Luria's system of reincarnation can be used to explain why the Four Craftsmen (*Zechariah* 1:18-21) are often manifest in the same mythical or real figure, who often represent all four of the Craftsmen in one person, because the same person can bear different parts of the same root soul, and parts from various other original souls. For example, Jesus can be viewed as the High Priest Melchizedek, Messiah Son of Joseph, Messiah Son of David and Elijah. The four Souls of these four perpetually reincarnated personages can all appear in one body and represent the Four Craftsmen destined to annihilate the Four Horns and all of the Gentiles (*Zechariah* 1:18-21). The Four Craftsmen are ultimately One Being who will be restored as Messiah Son of David in the World to Come and he will contain within him all 600,000 original souls of the Jews, as did Adam and Moses. The same story of multifaceted roles being fulfilled in one man is true of Joseph, Moses, David, Elijah, Joshua, and many others. The Kabbalists view these characters as composites of the root stock of Cain, which derives from *Tohu*, and Abel, which derives from Divine Light.

Of course, there is no truth behind their allegorical tales and mythological cast of characters. None of those fictional Biblical creations were ever real people or events that actually happened. But the mythology is useful to Jewish leaders in manufacturing puppet leaders to act out these roles and provides them with their script and a template for their machinations. In every generation, Jewish leaders attempt to set up powerful political forces which govern national and international events and perform the well defined functions of the Four Horns and the Four Craftsman. These "Souls" are a blueprint, a script, for how to conduct the political theater Jewish leaders put on the world stage to artificially fulfill their religious "prophecies" which are in fact their plans. In each successive generation, the top Jews attempt to create a "Moses" who mass murders and oppresses Jews so as to refine, test and purify them. They try to supply a Messiah Son of Joseph and a Messiah Son of David to gin up wars between Muslims and Christians, Capitalists and Communists, as well as internecine wars among and between Christians and among and between Muslims, etc. These same figureheads drive the nations into usurious debts and undermine their culture and homogeneity. Since 1840, Jewish elders have been creating a world communist government. Prior to that time, they were engaged in making a global Roman Catholic

Empire and a world Islamic Caliphate. All of these forces rob the Gentiles of their ethnic and genetic heritage, while endeavoring to segregate and preserve Jewry for the World to Come.

The Kabbalistic mythology of reincarnated Souls is cover for the Jewish plan for world conquest which is conducted by puppet leaders who play the same recurring roles in order to bring about the same engineered results, the destruction of Gentiles and preservation and refinement of Jewry. They talk about sifting the "Mixed Multitude" out of Jewry as an excuse for oppressing and murdering their own people as a sin offering to their God Yahweh. They also employ this same excuse for oppressing and exploiting Gentiles and committing genocide against them as the only means to prevent a Mixed Multitude of ever forming in the World to Come, as if that were a moral justification for exterminating humanity as a massive human sacrifice to Satan in the form of a collective scapegoat for their own sins. These roles need not even be played by human beings, but can also be performed by science and technology, political ideology, religious beliefs, etc. which drive human behavior and bring about desired events and circumstances. Science provided biological and nuclear weapons as well as life extending and procreative technologies which make possible the three battles of the War of Gog and Magog and future immortal androgynes to replace human beings. Christianity, Islam and Marxism are abstractions which inspire people to destroy themselves, one another and the Earth. These inanimate and often abstract forces also play the scripted roles of mythical Adam, Cain, Abel, Seth, Noah, Shem, Esau, Jacob, Joseph, Pharaoh, Moses, Joshua, Amalek, Haman, David, Jesus, etc.

The Judaists assert that Cain inherited the seed and Soul of Satan—who is from Chaos, *Tohu*—from Samael and Lilith, the Male and Female aspects of Satan who impregnated Eve with Cain. Satan, and therefore Cain have the highest level of holy soul, that of *Chayah* and *Yechidah* taken as one. Cain also inherited the genes and Soul of Adam who is Yahweh's material creation, through Adam's Female aspect Eve. It is always important to bear in mind that Eve is also Adam. She is the Female aspect of Adam. Such being the case, the Kabbalists refer to Cain as *both* the Son of the Serpent and the Son of Adam. Since carries the seed of Satan and Eve, there is no contradiction in Cain being the Root Soul of *both* Messiah Son of Joseph (Satan and the Evil Serpent) *and* Messiah Son of David (Adam and Eve), and David himself had both Gentile and Jewish blood—Canaanite blood, no less. There is also no contradiction in the assertion that Abel is the Root Soul of both Joseph and David—who descended from both Jews and Gentiles. Cain is sometimes said to have had two heads to reflect his dual nature, as is Armillus.

The *Zohar* depicts the descendants of Cain having two heads. From the Soncino edition, *Zohar*, *Bereshith*,1, 9a-b,

> "R. Simeon opened his discourse thus: 'It is written, In the beginning God created. This verse must be well laid to heart, for he who affirms that there is another god will be destroyed from the world. It is written: Thus shall ye say unto them: The gods that have not made the heavens and the earth, these shall

perish from the earth and from under the heavens. (Jer. X, 11). Why has this verse been written in Aramaic, with the exception of the last word? It cannot be because the holy angels do not pay attention to Aramaic and do not understand it, for then all the more was it appropriate for this verse to be written in Hebrew, so that the angels should acknowledge its doctrine. The true reason certainly is that the angels, since they do not understand Aramaic, shall not come to be jealous of man and do him evil. For in this verse the holy angels are comprised, as they are called Elohim (gods, powers), and yet they have not made heaven or earth. Instead of wearka (and the earth) there should have been written the proper Aramaic word wear'a. Arka, however, is one of the seven nether earths, the place inhabited by the descendants of Cain. When Cain was banished from the face of the earth, he descended into that land and there propagated his kind. That earth consists of two sections, one enveloped in light, the other in darkness, and there are two chiefs, one ruling over the light, the other over the darkness. These two chiefs were at perpetual war with each other, until the time of Cain's arrival, when they joined together and made peace; and therefore they are now one body with two heads. These two chiefs were named 'Afrira and Kastimon. They, moreover, bear the likeness of holy angels, having six wings. One of them had the face of an ox and the other that of an eagle. But when they became united they assumed the image of a man. In time of darkness they change into the form of a two-headed serpent, and crawl like a serpent, and swoop into the abyss, and bathe in the great sea. When they reach the abode of Uzza and Azael they stir them up and rouse them. These then leap into the 'dark mountains', thinking that their day of judgement has come before the Holy One, blessed be His Name. The two chiefs then swim about in the great sea, and when night comes they fly off to Na'amah, the mother of the demons (shedim), by whom the first saints were seduced; but when they think to approach her she leaps away six thousand parasangs, and assumes all shapes and forms in the midst of the sons of men, so that the sons of men may be led astray after her. These two chiefs then fly about through the world, and return to their abode, where they arouse sensual desires in the descendants of Cain to bear children. The heaven above that earth is not like ours, nor are the seasons of seed and harvest the same as ours, but they only return after cycles of many years. 'These Elohim', then, 'who have not made heaven and earth [may] perish from' the upper earth of the universe, so that they should have no dominion there, should not traverse it and should not cause men to pollute themselves 'through anything that chanceth by night'; and for that 'they will perish from the earth and from underneath the heaven' which were made in the name of Eleh, as has been explained above. It is for that reason that this verse has been written in Aramaic, so that the angels should not think that they are alluded to and so bring accusations against us. This, too, is the secret of the last word, to wit, Eleh, which being a sacred name, could not be altered into Aramaic."

The Four Craftsmen may be looked upon as the four parts of the original Root Soul[s] separated into the three parts of the Animal Soul *Nefesh*, *Ruach* and *Neshamah*; and the Holy Soul composed of *Chayah* and *Yechidah* taken as one; to form a total of four, like the four letters of the Tetragrammaton form the Divine Name of God. Another example of the differentiation of the Root into its components is found in the *Yalkuth Chadash*, which attempts to explain the rectification of the Jews from the sin of Adam and which states in the relevant part,

> "*Abraham* restored, or brought to Rights, the Six Hundred Thousand *Nephaschoth* which depended on the First Man. *Isaac* restor'd, or brought to Rights, the Six Hundred Thousand *Ruachoth*, which depended on the *Ruach* of the First Man. And *Jacob* restored the Six Hundred Thousand *Neshamoth*, which depended on the *Neshama* of the First Man."

Note that those three levels of soul, *Nefesh*, *Ruach* and *Neshamah*, are the lower animal souls which Jews, as the Second Born, possess. Only the Righteous Firstborn, Cain, Esau, Jesus and the Gentiles posses the higher divine souls of Satan, *Chayah* and *Yechidah*. Jesus and the Goyim must all be slain, so that the Jews can take their holy souls and incorporate them into themselves. The Judaist conception of the Soul being composed of four elements comes from the Greeks and Babylonians. The Babylonian *Enûma Eliš* speaks of four gods earth, sea, wind and sky. Empedocles proposed that there are four elements of earth, water, air, and fire. From the Soncino edition, *Zohar*, *Bereshith*, 1, 27a-b,

> "[Note: The Hebrew text of this page does not correspond entirely to the English translation.] AND THE LORD GOD TOOK THE MAN AND PUT HIM IN THE GARDEN OF EDEN, ETC. From whence did he take him? He took him from the four elements which are hinted at in the verse 'and from there it parted and became four heads'. God detached him from these and placed him in the Garden of Eden. So does God do now to any man created from the four elements when he repents of his sins and occupies himself with the Torah; God takes him from his original elements, as it is said, 'and from there he parts', i.e. he separates himself from the desires which they inspire, and God places him in his garden, which is the Shekinah, 'to dress it', by means of positive precepts, 'and to keep it', by means of negative precepts. If he keeps the law, he makes himself master of the four elements, and becomes a river from which they are watered, and they obey him and he is their ruler. But if he transgresses the law, they are watered from the bitterness of the tree of evil, which is the evil inclination, and all his limbs are full of bitterness; but when the members of the body are kept holy from the side of good, it may be said of them that 'they came to Marah and were not able to drink waters from Marah, for they were bitter' (Ex. XV, 23). Similarly, the study of the Talmud is bitter compared with that of the esoteric wisdom, of which it is said, 'And God

> showed him a tree' (Ibid.); this is a tree of life, and through it 'the waters were sweetened'. Similarly of Moses it is written, 'And the staff of God was in his hand.' This rod is Metatron, from one side of whom comes life and from the other death. When the rod remains a rod, it is a help from the side of good, and when it is turned into a serpent it is hostile, so that 'Moses fled from it', and God delivered it into his hand. This rod typifies the Oral Law which prescribes what is permitted and what is forbidden. When Moses struck the rock God took it back from him, and 'he went down to him with a rod' (II Sam. XXXIII, 21), to smite him with it, the 'rod' being the evil inclination, which is a serpent, the cause of the captivity. A further lesson can be derived from the words 'and from there it parted': happy is the man who devotes himself to the Torah, for when God takes him from this body, from the four elements, he is detached from them and ascends to become the head of the four Hayyoth, as it is written, 'and they shall bear thee on their hands' (Ps. XCI, 12)."

Aaron's Rod symbolizes the Straight Serpent, and when the Rod is turned into a serpent, the Crooked Serpent. *Isaiah* 27:1,

> "In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea."

This is variously interpreted to mean that the Straight Serpent is the Holy Serpent, the first Light to enter the Universe and the Messiah Son of David, and the Crooked Serpent is the Evil Serpent Satan and the Messiah Son of Joseph; or, alternatively, that the phallic Straight Serpent is Samael the Male aspect of Satan, and the Crooked Serpent whose mouth is the womb is Lilith, the Female aspect of Satan.

2.3 Messiah Son of Joseph Is Satan

The *Zohar* cryptically speaks of Jesus in *Vayikra* 24:10-11. The *Posuk* of *Vayikra* 24:16 spells out "Yeshu" in reverse order. In chapter 67 of Chaim Vital's *Shaar Hagilgulim* (*Gate of Reincarnations*), which captures Isaac Luria's authoritative teachings, it states that Jesus is the reincarnation of Esau and therefore also of Cain. Luria supposedly learned this directly from the Prophet Elijah. The identical claim that Jesus is the reincarnation of Cain and Esau is made in *Pri Eitz Chaim*. In a handwritten note from Chaim Vital,[34] he quotes Luria as referring to Jesus as the Egyptian (*Mitzri*) of *Exodus* 2:11-12,

> "One day, after Moses had grown up, he went out to where his own people were and watched them at their hard labor. He saw an Egyptian beating a Hebrew, one of his own people. Looking this way and that and seeing no one, he killed the Egyptian and hid him in the sand."—NIV

Without connecting these doctrines to *Yom Kippur* as I have done for the first time, Moshe Idel documented the Kabbalistic belief that Jesus was the thrice-born Messiah Son of Joseph, and that Jesus is Satan who will become Advocate of the Jews in the end, in Idel's scholarly article *The Attitude to Christianity in Sefer Ha-Meshiv*. Idel documented the Kabbalists' belief expressed in *Sefer Kaf Ha-Ketoret* that the thrice-born Son of Satan (Samael and Lilith) who had first appeared as Jesus, would return as Armilus and finally as Gog and Magog, at which point he and all Gentiles will be cut off, which is to say exterminated (note that "Samuel" is Samael/Satan[35]),

> "A statement in *Sefer Kaf HaQetoret*, a composition that bears a great similarity to *Sefer HaMeshiv*[35] states that Jesus is one of the reincarnations of Samuel.[36] 'The ruddy one came (Ha-Admoni). . . that is David and took the inheritance of thrice-born Esau who is Edom. That is what the prophet said,[37] Thus saith the Lord, *for three transgressions of Israel and for four, I will not turn away the punishment*. That is to say, he (Esau) will not merit a fourth reincarnation, for with the third he shall be cut off. In one reincarnation he was Jesus of Nazareth, in another he was Armilus, the Satan,[38] and therefore he is (also) God and Magog.' In *Sefer HaMeshiv*, however, the principal angelic minister of Esau and Edom is Samael.[39] Two additional citations from *Sefer HaMeshiv* suggest that Samael dominates not only the person of Jesus, but also the whole of Christendom. In the author's view,[40] 'The second and more exalted spark, emanated by the left side (the realm of evil)... there sits Amon of No with a drawn bow in his right hand and a cross in his left hand, a hint of pagan abomination.' A passage in *Sefer Kaf HaQetoret*[41] clarifies the meaning of this description of the ministers of impurity. 'For the wicked Samael, the prince of darkness, holds the pagan abomination in his right hand, and the bow in his left, for those are the powers of Edom and Ishmael, and Amon of No is second to him. He holds a sheep[42] in his right hand. Therefore God instituted the sacrifice of the paschal lamb... *neither shall you break a bone thereof (Ex. 12:46),*[43] so that the sheep come no more in the hand of Amon of No, for that is his power like the signet of the king and of his viceroy. This matter is entirely an imitation of the Lord God (Adonai).[44] 'In His right hand the fruit of a beautiful tree; in His left hand branches of palm, and Supernal Israel is second to Him. In his right hand, the branch of a leafy tree and in his left hand branches of palm.' According to this depiction, the forces of evil are constituted as a diabolical imitation of both God and Israel. Through Christianity and Islam, the forces of evil exert their nefarious influence upon our world. On the side of good, the Lulab, the palm, myrtle, willow branches and citron, symbols of powers in the Divinity and Israel enable the descent of pure emanations. In the story of Rabbi Joseph Della Reina, the hero breaks the wings of Samael and Amon of No and binds them with iron chains. The above passage from *Sefer HaMeshiv* explains the significance of this detail in the story of Joseph Della Reina's attempt to hasten the coming of the Messiah. The overpowering of

Samael and Amon of No is equated with subduing Christianity and Islam, a necessary precondition for the achievement of complete redemption. This idea is also reflected in the epistle *Sod HaGeulah* of Rabbi Abraham H aLevi:[45] 'For in those days about twenty years before the year 250 (1490), there was a man who employed the Crown of the King (in magic) and presumed to cast down to earth Samael and Amon of No and enfeeble them and bind them and uproot the reign of Edom from the world, for when their ministering angel falls,[46] they shall fall as well...'"[36]

In footnote 59, Idel wrote,

"See the above quotation from Sefer *Kaf HaQetoret*, Ms. Paris 845, fol. 48r, where Jesus is portrayed as a reincarnation of Esau, and is to return in a later reincarnation as God and Magog. This text concerns an earlier stage in the reincarnation of Jesus, that of Lot in Esau."

Idel continued,

"A statement in *Sefer Gallei Razayya* written in 1552 (approx.) makes it clear that there are two stages in the defeat of Amon of No, Samael's deputy.[47] 'Until Moses came, Amon of No, Samael's deputy, held the likeness of a ram in his right hand, and in his left hand there was the likeness of a he-goat and he required their blood. He would demand the blood of the ram from Abraham and the blood of the he-goat from the tribes, the brothers of Joseph. When Moses came and offered a lamb as the paschal sacrifice, Gabriel immediately went and cast the ram out of the hand of Amon of No, but the likeness of a he-goat remains in his left hand until this day, until the messiah, son of Ephraim will be slain.' The general sense of these remarks indicates a conception that regards human sacrifice as means for the redemption of the people."

Idel further wrote,

"In the words of *Sefer Gallei Razayya*, Abraham the patriarch was to sacrifice Isaac to reduce the power of Amon of No. However, he did not do so and offered the ram in place of Isaac. In consequence, Satan was able to make an accusation against Israel.[48] Moses succeeded where Abraham had failed. By means of the paschal lamb, he cast the ram from the hands of Amon of No. It is intimated that Joseph was to die so as to wrest the he-goat from Amon of No. As he did not do so, in future the Messiah son of Joseph (or the Messiah son of Ephraim) will be killed. In this, sacrifice of human life is understood to be an atonement for sin and its purpose is to bring the redemption. This may well be the reworking of a Christian conception in a Jewish context. What do

> the ram and the he-goat in the hands of Amon of No signify? What is meant by the fall of these? A comparison of the passage in *Sefer Gallei Razayya* with those of *Sefer Kaf HaQetoret* and *Sefer HaMeshiv*, quoted before, indicates that the ram corresponds to the cross and to Edom while the he-goat, held in the left hand, corresponds to the bow and to Ishmael. Does the order of the fall of the ram and the he-goat parallel astrological events, relating to Christianity and Islam? In my opinion, there is an absence of hard literary evidence to provide an unequivocally positive answer. However, it is possible that the authors of these works considered the fall of Constantinople in 1452 to herald the collapse of Christianity[50] while the fall of Islam was an event, anticipated in future. The latter would occur with the coming of the Messiah son of Ephraim.[51]"[37]

The immensely influential 13th Century Kabbalist Abraham Abulafia also described Jesus as both Satan and Messiah Son of Joseph (aka "Messiah Son of Ephraim"). He referred to Jesus as the "Sixth Day", meaning the Sixth Millennium from the year 5000 to the year 6000 on the Hebrew calendar which represents the *Sephirah Yesod* leading to *Malkhut*—the Kingdom of the World to Come—on the *Sephirotic* Tree of Life. According to Abulafia, the Messiah Son of David is the "Seventh Day", meaning the Seventh Millennium, the Sabbath Millennium of the World to Come in *Malkhut* from the year Hebrew year 6000 to the year 7000.

Abraham Abulafia believed that he himself was the Messiah Son of David of his generation. By identifying Jesus as Satan, the Messiah Son of Joseph, and the Sixth Day, Abraham Abulafia stated that Jesus would exterminate the Gentiles, wage the war of the Apocalypse and give rise to the Messiah Son of David who would then rule the Gentileless World to Come as King of the Jews. In other words, according to the Kabbalists, Jesus was sent in to infiltrate the Other Side of Gentiles and mislead them into self-destruction. Moshe Idel wrote in his book *Messianic Mystics*,

> "Just before this quotation, Abulafia hinted at the half of the Name that alluded to 'he who created the 'six." This 'six' should be understood, on the basis of a parallel to this discussion, as referring to Jesus. In his *Commentary on Exodus* Abulafia wrote that the sixth and the seventh days correspond to Jesus and the Jewish Messiah, respectively. Elsewhere, in a writing composed in his circle, the same correspondence occurs.[107] Thus, we may safely conclude that just before the encounter with the pope, Abulafia entertained the following type of relationship between the king-Messiah, who corresponds to the seventh day, and Tammuz or Jesus or, according to other sources in Abulafia, the dying Messiah ben Joseph,[108] who corresponds to the sixth day. As he put it in his peculiar way of numerical equivalences, *yom ha-shishiy*, the sixth day, is tantamount to *yeshu ha-natzriy*, namely Jesus the Nazarete, as the value of the Hebrew consonants of each of these phrases is 671. On the other hand, *yom ha-shevi'iy*, the seventh day, is tantamount to the consonants of the phrase

> *melekh ha-meshiyah*, whose numerical value is 453. This is also the numerical value of the word *tammuz* and the phrase *guf ha-satan*, the body of Satan. Thus, a link was established between the Messiah and its opposite, which means, in Abulafia's style, as significant relationship between the two.[109] [***] Abulafia, who thought of himself as Messiah ben David, refers only rarely to Messiah ben Joseph, whom he identifies as Jesus."[38]

Abulafia believed that the name of God, the Tetragrammton YHVH (Yahweh) was broken into two parts YH and VH. In some interpretations, the beginning of the Divine Name, YH, referred to the Messiah Son of David and the Seventh Day of Creation, which is the Sabbath Millennium, but in other interpretations the YH referred to Jesus, Satan and the Messiah Son of Joseph, those three being one entity and the Sixth Day of Creation. The ending VH which referred to Jesus, Satan and the Messiah Son of Joseph, as well as the Sixth Day in one set of interpretations, instead represented the Messiah Son of David and the Seventh Day of Creation or Seventh Millennium in other interpretations. Robert Sagerman presented a lengthy and detailed discussion of Abraham Abulafia's belief that Jesus was the Messiah Son of Joseph, and Satan, in his book *The Serpent Kills Or the Serpent Gives Life: The Kabbalist Abraham Abulafia's Response to Christianity*,

> "Abulafia writes that Jesus is to be associated with the sixth day of the week, while the seventh day, half of the Tetragrammaton, is to be associated with the Jewish messiah.[85] [***] The Jewish messiah is again linked with the seventh day, while Satan is linked with the month of Tammuz. [***] Since Satan is linked with Tammuz and Tammuz is linked with the VH, we can see that Abulafia assigns the Jewish messiah to the YH and Satan to the VH. [***] Elsewhere, however, we discover that Abulafia is not consistent in his assignation of the YH and VH to the true messiah and to Jesus, respectively. [***] From this, Hames concludes that Jesus is to be associated with the YH and the sixth day, while the entire Tetragrammaton, or the VH, is to be associated with the messiah and the seventh day.[92] Regardless of this seeming contradiction,[93] what is clear is that Abulafia both parses out the two halves of the Tetragrammaton between the messiah and Jesus, and that these conform to the parsing out of the Active Intellect between Metatron and Sandalfon, respectively. [***] The battle between the two 'kings' is also one between the two traditional messiahs, Messiah ben Joseph and Messiah ben David; the former stands, in Abulafia's conception, for the body and for Jesus (Joseph being Jesus' father), the latter stands for Abulafia himself, the true messiah from the lineage of David. [***] Idel observes that in the two passages that he examines, Satan and Jesus occupy the same positions."[39]

Moshe Idel insightfully wrote, among other things,

"2) In anticipation of the stage of history immediately preceding the final redemption of Israel, the author presents a more conciliatory description of Christianity, personified as the Messiah, son of Joseph. [***] *Sefer HaMeshiv*'s attack on Christianity takes two principle forms. In the one, the association of Jesus is said to have failed. Second, Samael is presented as the guardian and of Christianity. The author described the activity of Jesus in this way. 'The Name of the Living God, uttered by all, was exchanged for the graven image[10] of a bastard[11] son of Perakhia[12] for they worship a God who cannot save (in Hebrew '*lo yoshiya*').[13] That is Yeshua (Jesus), the disciple of Joshua. Joshua foresaw the fate of his student, Yeshua, that the 'End' would come, the end of days, darkness and not light.[14] For he turned a multitude like the ocean[15] to worship the Baal and the Asherah and the Hamanim and the Ivrim and the Pishim, hated of David. Does not the presence of the Baal, Samael, descend upon the image of Jesus? Is not the Asherah, his mother?' Here Jesus is described as one who caused faith in God to be abandoned and replaced by the worship of Samael and Asherah (Mary). It is a reasonable assumption that in this context, 'Samael' is the 'Holy Spirit' that engendered Jesus. If so, this is a restatement of the Hermetic interpretation of prophecy as the entry of a spirit from above into a material image.[16] This conception was known to the author of *Sefer HaMeshiv*.[17] However, Jesus went beyond the apotheosis of his parents, Samael and Asherah (Mary), and attempted to become a god himself. This adventure is described in *Sefer HaMeshiv* as follows:[18] 'I will tell you his first deed. Did not this man yearn and pine to reach the habitation of God,[19] to rise upon the winged clouds[20] to resemble the Most High?[21] He came into the house to do his work and learned to capture prey,[22] for he grasped hold of the Ineffable Name and studied occult wisdom so to perform awesome deeds and be as a 'Son of God.' He stretched out his hand and brought it back and took captivity captive and went on high[23] to his master, the swordsman. With movements of his hands he reversed the direction of the sunrise and the flight of birds, for he thought to make the sun shine from the west, so as to say, 'I am He and there is no other. Of me the prophets spoke, 'Behold, a son is born to the house of David.[24] Yeshua is his name,[25] and he shall save Israel and redeem them from the grave.' [26] This was the cursed leprosy. After much time, as you know, they embittered him and strove with him and hung him upon a tree. Then he became angry and cursed his King and his God, saying, 'Who will make me as in former times,[27] that the mystery of the Ineffable Name be my shelter.' Did not Judah cast him to the ground, that he not escape, lest he destroy the world and return it to void and chaos by instruction of the Ineffable Name — its letters, vocalization, stressed and unstressed consonants. All that would he do. Moreover, after that (his fall) the Name of God returned to Its full strength. However, several of his wicked disciples fled to the mountains of Ararat. After a few years they returned from there and led astray the inhabitants of their native city.'

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29. Ms. Sassoon 290, fol. 180. The discussion is based upon Job 20:6,7. *Though his excellency mount up to the heavens, and his head reach unto the clouds. Yet he shall perish for ever like his own dung; they which have seen him shall say, Where is he*? Compare this to the parallel passage in *Sefer HaMeshiv*, Ms. Brit. Mus. 766 fol. 94r. Samael and his mother know not the mystery of redemption and 'even their ministering angel knows not the secret until this day (i.e. until the beginning of the redemption). As Jesus, Samael knew only the flourishing of Satan, but not his fall. See E. E. Urbach, The Sages, Their Concepts and Beliefs, Jerusalem, 1975, Vol. II, p. 740, note 51.

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Sefer HaMeshiv contains several references to the downfall of one who wished to ascend to heaven and be like God. Certainly this is a reference to the career of Satan, epitomized, for example, in the Apocrypha of Adam and Eve[30] in a remark of Satan to the Archangel Michael, 'If He be wrath with me, I will set my seal above the stars of heaven and will be like the Highest.' I. Ginzburg has concluded that Isaiah 14:14, *I will ascend above the heights of the clouds*, *I will be like the Most High*, was the touchstone for the description of Satan's desire to ascend to heaven, found in the Slavonic *Book of Enoch*.[31] In view of the description of Jesus as one who replaced the worship of God by that of Samuel and his mother,[32] one may conclude that the quotation of Isaiah 14:14 in *Sefer HaMeshiv* in a similar context is a reiteration of the rebellion of Satan, presented in ancient sources. In *Sefer HaMeshiv*, however, Jesus takes on the role of Satan. The author's association of Christianity with the devil or Samael appears in other of his remarks. All have the same purport—to depict Christianity in demonic terms by the identification of Samael and Amon of No, his deputy, with the guardian angels of Christianity.

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In future, Christianity will undergo a process of Judaization to stand at Israel's right hand at the time of redemption. This process begins, however, with smashing the power of Christianity. In *Sefer HaMeshiv*, the course of events is depicted in this manner. 'By virtue of the power of the Great Name of Forty-Two Letters,[52] I adjure you[53] even against your will to have not the power to fly or do anything or to make any further accusation against the Israelite nation[54] than you have done until now. I bind you and adjure you[55] that you will have no more power to accuse Israel for all time. Rather, from this day forward, you will defend the Israelite nation... so shall you and Rabbi Joseph[56] do, both of you together... and by this you will break the power of Samael and hasten the redemption in your time.' The transition from prosecution to defense[57] is but a reflection of a process occurring within the Divinity, a topic treated in *Sefer HaMeshiv*,[58] 'Know that Esau is the creation of the Supernal Isaac (The Sefirah *Gevurah*) to ruel and guide the world, and he is called Lot, and is called Esau...[59] when the kingdom is him, he will ascend through the

window of the Supernal Isaac (receive emanation directly from the Sefirah *Gevurah*). he will be prince over you and will make an accusation against you that you have no right to exist in the world[60]... for Esau is Lot, but will be known by the names Esau, when the time comes for the arrival of the King Messiah. Then will this secret become known, that Esau is (none other than) the wicked Samael... and during the time of the birthpangs of the messiah, he is named Esau, (the Hebrew letters, Ayin-Sin-Waw) that signify *'Asu* (lit.: they made). That is, they coerced him to enter the mystery of the Supernal Covenant of Circumcision, for until this day, he has yet to descend lower than the mystery of 'ruddiness,' that is the mystery of the Sefirah *Tiferet* (a symbol of the messiah). However, they will now coerce him to enter the mystery of the Covenant of Circumcision (The Sefirah *Yesod*). That is the celestial secret of the name Ayin-Sin-Waw (Esau-'Asu). It is an allusion to that matter, for unless he enter the mystery of the Supernal Covenant of Circumcision, so that he cleave to the opening of the Shechinah (lit. : tent door),[61] it will be impossible for the King Messiah, the mystery of David, to be revealed. Then both of them as one (Esau and Jacob—the Sefirah *Tiferet*) shall ascend as the mystery of the Supernal Covenant and will have sexual contact with the mouth and opening of the Shechinah... and that is the mystery of the pregnancy of Rebecca, 'for both of them as one shall enter and both of them shall emerge as one... and that this profound and concealed mystery be consummated, Esau must be included, but he cannot participate when he is drunk with the cup of staggering.[62] Thereafter he will drink of spiced wine, so as to help you, for the King Messiah cannot come until an end is made of the mystery of Esay in the upper and lower worlds and when he comes within the needle (eye) and signet seal, when this world will be in a state of exceeding mighty pain and travail, and this is the mystery of the birthpangs of the Messiah... and at that time the children of Esau will succeed as never before and possess great wealth, but when Esau will pass through the eye of a needle, thus the image shall depart[63] from them *and the Lord is with us*, *fear them not* (Num. 14:9). That is the mystery of *Tiferet*,[64] and that is the mystery of Esau who enters the opening of the Shechinah. At that time the Shechinah will conceive of Jacob and Esau, and that is the mystery of the two messiahs, the Messiah son of Joseph and the Messiah, son of Ephraim. All are one, the mystery of the Son of Joseph is as his name. Joseph (in Hebrew *Yosef*)[65] '*Yosef... li ben akher...*' (Gen. 30:24)... *shall add me another son*. That is the mystery of the Messiah son of David. The Messiah son of Ephraim is the mystery that he shall enter the opening of the *Shechinah*... as the mystery of Esau, the Messiah son of Ephraim must elevate him by means of the mystery of the Covenant of Circumcision. He will be constrained to help the lower Covenant, that is Israel. By virtue of this mystery he will enter the Covenant, for he will be coerced to become another man[66] for before that he will be a prosecutor, but at the time of redemption he will be an advocate for the defense. He will speak good for you and will fight your battles and will

bring forth the sons of Moses. In Scripture there is an allusion to this, the name, *Eli-Ezer*.[67] That is the mystery of the Covenant. That will be a help to you, and that is the mystery of Gershon,[68] and that is the mystery of Samael... and this was done to him against his will that he enter the mystery of the Covenant and that he, together with all his armies, help you. This is the meaning of the verse, *and they please themselves in the children of strangers* (Is. 2:6).[69] Esau shall be forced to do this. They will enter one after the other, as Esau came in after Jacob, (a reference to Genesis 25:25,26). This is the mystery of the name Esau, given to him against his will, that he enter the mystery of the Covenant, as hinted by the verse.' [***] This entry signifies the transition from 'Edom' to 'Covenant,' that is, the conversion of Christianity to Judaism.[70] [***] Several passages in *Sefer HaMeshiv* expressly state that the Messiah son of Ephraim originates not only from Esau, but actually from Samael. 'The mystery of Samael is the mystery of Joseph, that is the mystery of the Messiah, son of Ephraim.'[71] At another point in the work, the death of Samael is equated with the death of the Messiah son of Joseph. '...And he will kill the Messiah son of Joseph, that is the mystery of Samael.'[72] **This represents not only the transformation of the prosecutor into an advocate for the defense, but also Samael's active participation in the redemption of Israel.** [***] At a time of relentless persecution and forced conversion, the author envisioned an eschatological future when Christianity would be forced to enter the covenant of circumcision and would be transformed into a defender of the Jews. Christianity, so converted, would finally meet its death in the war whose outcome will pave the way for the complete redemption of Israel. The Christians mock the Jews for waiting for a Messiah[73] that in their belief has already come. Those same Christians will be transformed into the saviors of the Jews. This doctrine appears to be an ironic interpretation of the Christian claim that the messiah has already come. Indeed the Messiah has come, 'the Messiah son of Joseph,' that is Christianity, to pave the way for the Jewish Messiah son of David! Perhaps this is the meaning of the claim of *Sefer HaMeshiv* that redemption will not come until Esau is destroyed in the spiritual and terrestrial realms. In this, the death of the Messiah son of Ephraim (of Joseph) will be part of its process of the eradication of evil from the world,[24] a preparatory stage for the coming of the Messiah son of David."[40]

Jesus, who is Samael, and Christians, who are the armies of Samael, switch from serving the Satanic role of the Prosecutor of the Jews, to serving the Satanic role of Advocate for the Jews. Idel does not refer to the fact, but this mirrors the Kabbalistic understanding of *Yom Kippur* in which Satan changes from being the Prosecutor and Accuser of the Jews in the Heavenly Court, to their advocate and Accuser and Prosecutor of the Gentiles after being given the scapegoat heavily laden with Jewish sins as a gift from the High Priest of the Temple, exactly like Jesus, who was served up to Satan by the High Priest of the Temple Caiaphas. Those facts are fully explained

in my book *Beware the World to Come*.

The Christians as a whole then act like Satan on *Yom Kippur* and become the guardians and advocates of the Jews against the Christians' own best self-interests. They betray themselves just as their Guardian Angel Samael betrays them when offered a scapegoat as a gift. The Christians then themselves serve as the universal sacrificial scapegoat that will be completely exterminated on the final Day of Atonement, which is the Battle of Armageddon, when the Jews will be fully redeemed and the Gentiles are scheduled to be completely annihilated. This is not a game. We will not survive unless we save ourselves from the Abrahamic religionists' plans to destroy humanity.

Since Lucifer was a fallen angel who possessed the Divine Light, he could eventually be redeemed, meaning that Jesus the Messiah Son of Joseph and the Son of Samael could also be redeemed in the end and serve the Jews. Jesus was from both sides, the Jewish (Good) *Sitra Yemina* and the Gentile (Evil) *Sitra Achara*. He was the prototype of the *Converso*, the crypto-Jew who pretended to become a Christian as a ruse while secretly remaining a believing Jew, and who, given the opportunity, openly returns to Judaism and kills Gentiles whenever possible.

Lucifer can be rectified because he is a fallen angel who God made from divine light. That light can be rectified from the Husk, the *Kelipot*. It is the most brilliant type of light, the Light of Darkness. Gentiles are empty Shells with no divine spark, and therefore they can only be nullified back into Chaos, Emptiness and Darkness. When Jesus/Samael is rectified, he becomes the advocate of the Jews instead of the accuser, like Satan on *Yom Kippur*.

These Judaist plans have largely been fulfilled. Christianity has been fully Judaized and has become a bloodthirsty and genocidal Zionist front for Jewry. The Christian Zionists have helped Jewry achieve their ancient ambition to conquer the world and steal Palestine from the indigenous populations. Christians fight the Jews' battles for them, often against Muslims, while consuming themselves in the process, and are on their way to complete self-extermination, all according to the express plans of the Pharisee Paul and the Kabbalists of the Thirteenth, Fifteenth and Sixteenth Centuries. This cannot be coincidental, but is instead proof of the fact that Christianity was a deliberate Jewish subversion of European Gentiles from the outset and remains such to this day. Christianity was a deliberately set trap for the Gentiles to bring about the redemption of the Jews and extermination and damnation of the Gentiles at the end of the Age of Pisces.

The Jesus myth was slated to accomplish all of this throughout the Age of Pisces. Jesus saved his people, the Jews, from their sins as their sacrificial scapegoat. *Matthew* 1:21; 20:28; 26:28,

> "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. [***] Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. [***] For this is my blood of the new testament, which is shed for many for the

remission of sins."

Moshe Idel wrote,

"This conception of the Messiah son of Ephraim as a reincarnation of Samael and Jesus was adopted by two subsequent authors, Rabbi Obadiah Hamun and Abraham Cardozo. Rabbi Obadiah Hamun states,[75] 'The root of the Messiah son of Ephraim is in his mother Asenat, daughter of Potiphera of the side af Samael. That is the power of Samael who is the source of the snake.' Even more significant are the traces of the Messianic conception of *Sefer HaMeshiv* in the writings of Abraham Cardozo.[76] 'It is a known fact that the Supernal Samael has his root in the Holiness of the World of Emanation. In consequence Jesus the Messiah of the Shells (the evil realm) was engendered by both realms and is a Jew.'[77] He declares another time, 'The believers in Jesus violated the covenant of circumcision, because Samael, the alien god, is uncircumcised.' Furthermore, '...and the Messiah, the son of David, will not be born among the pagan, uncircumcised peoples as will be the Messiah son of Ephraim... while he (the Messiah son of Ephraim) will be born in future among the uncircumcised peoples and will be coerced to practise idolatry and will study their divine science, called 'theology.'[78] The connection between Samael and Christianity is obvious. Jesus is described as a Jew while the Messiah, son of Ephraim is said to be one, born among Christians and forced to practise idolatry. This means that the Messiah, son of Ephraim will be a converso who will return to Judaism. As Gershom Scholem has remarked, the biography of Cardozo conforms to this description.[79] However, the idea that the Messiah son of Ephraim will be a Christian before his revelation to the people apparently originated from *Sefer HaMeshiv*. It seems that the author of *Sefer HaMeshiv* had studied some 'theology' as did Cardozo."[41]

Isaiah 53:6 made Jesus, who was the Suffering Messiah and *Moshiach ben Yosef*, the scapegoat for the Jews,

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

Matthew 20:28 claims that Jesus gave away his life to pay a ransom to Satan,

"Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Mark 10:45 clarified the fact that Jesus was sacrificed to pay a ransom to Satan,

"For even the Son of man came not to be ministered unto, but to minister, and

to give his life a ransom for many."

John 1:29 affirmed that Jesus was a sacrificial animal (and so too are all Christians), a Goat-Lamb of God,

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world."

Rev. Nathaniel Dimock, who held a very sympathetic view of the *Ransom Theory of Atonement*, which asserts that Jesus was sacrificed to Satan to pay the ransom debts of mankind for Adam's original sin, wrote,

"We all accept the truth contained in the words, 'The Lamb slain from the foundation of the world.' It is a truth which scarcely needs to be interpreted by the words[1] of St. Peter: 'As of a Lamb without blemish and without spot, who verily was foreordained before the foundation of the world, but was manifest in these last days for us.' [***] And let it be well observed that it is not one of the sons of men, but a Lamb, and a slain Lamb, which we here behold by the eyes of faith. [***] Can it be that there is no witness to Him and His death in the firstlings of Abel's sacrifice;[1] in the sweet savour of Noah 's offering; most of all in the great lesson of the land of Moriah : 'The Lord will see for Himself'—'the Lord will provide'; in the prophetic word of the patriarch, which takes the name 'Jehovah-Jireh' as its seal: 'My son, God will provide a lamb for a burnt offering,' and in the sacrifice which, after taking the knife to slay his son, Abraham, in obedience to God's voice of mercy, now offers up 'in the stead of his son'? [***] For this reason we must not tarry now to enforce the testimony of the Paschal Lamb. [***] Can we possibly suppose that there is here for us no witness to the Lamb of God—the Lamb slain from the foundation of the world—and no teaching of the stupendous importance of His death, the prominence in the Divine view, which should be also our view—of His saving passion, of His atoning blood-shedding? So also as regards the whole Levitical system of sacrifice—*as a whole*, we must venture to affirm, without touching at all upon details, that in the light which shines upon it from the eternal counsel of God, and in that counsel from the Lamb slain, we must needs see—if we only look at it with enlightened eyes, and through the glass of faith—teachings clear and distinct of the high and exalted place which in God's revelation is assigned to the sacrificial death of Christ. 'Almost all things are by the law purged with blood, and without shedding of blood is no remission.' [***] And as our eyes follow their pointing we behold One—a Man of Sorrows, led as a lamb to the slaughter—on whom the Lord Jehovah has made to meet the iniquities of us all. And then looking back to the Lamb slain from the beginning in the everlasting purpose of God, we are sure that we have here a sure witness to the supreme importance for our faith of the death and

blood-shedding of the Redeemer of the world. [***] The truth of the Lamb slain is to be regarded in relation to another very obvious truth. [***] And it is this connection which brings into view most clearly the prominence and importance of the death of Christ. Man's death is a condemned death. Fallen man is a condemned being, condemned to death for sin; and we desire very strongly and earnestly to insist on the truth—we are sure it is it truth—that the death of Christ is to be viewed in the same view with the death of the sinner. And then this death of the sinner is to be viewed as something far more than the physical dying.

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We must even venture to suggest that, underlying the strong antipathies to this view, there may be a want of due recognition of the real personal agency of Satan in the world—of the certain Scriptural truth that he is the accuser of sinners, and the agent of God 's judgments on men; that all evils in the world, physical, moral, and spiritual, are works of the devil; that the power and dominion of death are his.[1] [We cannot do more here than refer to a few texts, the study of which will, we believe, enable the reader to substantiate what is stated above: John xiv . 30, 31; xii. 31, 32 ; Luke xxii. 53 (with Col. i. 13); John xviii. 8 , 9 (with xvii, 11, 12); 2 Cor. xii, 7; 1 Cor. v . 5; Heb. ii. 14; Luke xiii. 16; xi, 21; Wisd. i. 13; ii. 24.] [***] [I]ts meaning is clearly limited by the next sentence of Dr. Mill' s note, which states: 'The devil is here, and in all the rest of the Fathers, but the executioner of a justice, quæ non in homine est nec in diabolo, sed in Deo.'

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St. Ambrose guards against so understanding the saying,'The Word was made flesh,' as if the Divine Word had been turned into flesh, by quoting what is said of Christ, that He did no sin, and yet was called 'sin.' So He is said to be a 'curse,' not because He was turned into a curse, but because He took upon him (suscepit) our curse ('De Incarn. Dom .,' cap. vi., § 60).

Again, he speaks of us as debtors under a hard usurer, who will be satisfied with nothing less than the death of the debtor. 'Then,' he says, 'came the Lord Jesus and laid down His death for the death of all, and poured out His blood for the blood of all ('Ep. Cl. I.,' Ep. xlii., § 7). And, again, he says of Christ that He made satisfaction to the Father (satisfaciebat Patri) for our sins ('In Psalm. xxxvii. Enarr.,' § 53)."[42]

Paul stated that Jesus was sacrificed to pay a ransom, but a ransom to whom if not to Satan? I *Timothy* 2:6,

"Who gave himself a ransom for all, to be testified in due time."

Revelation 5:9,

"And they sang a new song, saying: 'You are worthy to take the scroll and to

> open its seals, because you were slain, and with your blood you purchased for God persons from every tribe and language and people and nation."—NIV

The Christians maintained that Satan controlled the Earth, as did Jesus. I *John* 5:19,

> "We know that we are children of God, and that the whole world is under the control of the evil one."—NIV

II *Timothy* 2:25-26,

> "Opponents must be gently instructed, in the hope that God will grant them repentance leading them to a knowledge of the truth, and that they will come to their senses and escape from the trap of the devil, who has taken them captive to do his will."—NIV

2.3.1 The Samaritan Messiah Taheb and Messiah Son of Ephraim

Several passages in the *Septuagint* state that the Messiah Son of Joseph will return the Lost Tribes, specifically Ephraim and Manasseh (*Isaiah* 11:10-13. *Jeremiah* 31:16-22), to Israel and reconcile them with the Judahites (Jews). Ephraim and Manasseh were the sons of Joseph and these tribes are the model for the Messiah Son of Joseph. The entire Ten Northern Tribes are often collectively referred to as "Ephraim" and the Messiah Son of Joseph is often referred to as "Messiah Son of Ephraim". Ephraim and Manasseh were sent into exile among the Gentiles in order to destroy the all Gentiles out to the ends of the Earth (*Deuteronomy* 33:17). Jesus, Messiah Son of Ephraim, was sent out to the ends of the Earth to annihilate the Gentiles.

The Tribes of Ephraim and Manasseh were the Samaritans and there was clear animus between the Jews and the Samaritans. The Samaritans considered the Jews to be imposters, and the Jews resented the fact that the Samaritans were the Firstborn of Israel (*Jeremiah* 31:9) and their ancestors were part of the great Northern Kingdoms which had always eclipsed the Jews of the South, despite the myths told in the *Septuagint* to the contrary. All the physical evidence indicates that the northern Kingdoms of Palestine were vastly superior to anything found in the south of Palestine in Judea.

The Alexandrian Jews glorified themselves by degrading the more ancient Northern Kingdoms of Palestine which were superior to the Judahites. The Jews hated the "Firstborn" Ephraimites, but wanted to annex their nation with Judea to increase their own power and influence. *Psalm* 78 is an example of the malice they expressed towards the Samaritans. *Psalm* 78:65-72 states, and note the reference to Yahweh drinking the Wine of the Blood of his victims, like Unas,

> "Then the Lord awoke as from sleep, as a warrior wakes from the stupor of

> wine. He beat back his enemies; he put them to everlasting shame. Then he rejected the tents of Joseph, he did not choose the tribe of Ephraim; but he chose the tribe of Judah, Mount Zion, which he loved. He built his sanctuary like the heights, like the earth that he established forever. He chose David his servant and took him from the sheep pens; from tending the sheep he brought him to be the shepherd of his people Jacob, of Israel his inheritance. And David shepherded them with integrity of heart; with skillful hands he led them."—NIV

The Jews gave Mount Zion a holy significance, the same way the Greeks made Mount Olympus the seat of the Olympian Gods. The Samaritans honored Mount Gerizim.

The hostility between the Samaritans and Jews was partially the inspiration for the concept of Two Messiahs. The Messiah Son of Joseph would appeal to Samaritans and help the Judeans to expand their nation and begin to build an empire. The Joseph myth served as the model for Messiah Son of Joseph to demonstrate how the Jewish subversion of a foreign government could be achieved by having a Jew rule the Goyim from behind their emperor's throne. Just as the Ten Northern Tribes (Ephraimites) were dispersed so that they could infiltrate and destroy the Gentile world in the mythology of the *Septuagint*, the plan was for the Jews to be forced out of Palestine so they could enter all Gentile nations and destroy them from within. In the Diaspora, it is Joseph, not David, who leads the Jews and the world. Joseph, not David, ruled the Egyptian empire from behind Pharaoh's throne.

Since the Jews had no means of defeating the Romans militarily and put a new King David on the throne in Jerusalem, they manufactured another mythical Joseph (Jesus) to lead the Jews by subverting the Romans from within Rome, not Jerusalem, just as Joseph had subverted Pharaoh in Egypt, not Zion. Moses Hess told the Jews of the Diaspora that they were collectively the Messiah Son of Joseph, which is one of the many forms this figure takes. Joseph and Messiah Son of Joseph are the dispersed Messiahs, the exiled Ephraimite Messiahs who go into exile so that they can reach every Gentile to the ends of the Earth and kill him or her. The Samaritans called their Messiah "Taheb" and Jesus was Taheb, the exiled Messiah Son of Joseph, the Messiah Son of Ephraim, who is the Firstborn bull (Moloch/Golden Calf) who will slaughter the Gentiles on their own territory together with his army of dispersed Israelites and Christians.

This was all planned out long before Christianity was manufactured to fulfill this plan. *Deuteronomy* 33:17,

> "In majesty he is like a firstborn bull; his horns are the horns of a wild ox. With them he will gore the nations, even those at the ends of the earth. Such are the ten thousands of Ephraim; such are the thousands of Manasseh.'"—NIV

Psalm 69:4, 8, 21,

"Those who hate me without reason outnumber the hairs of my head; many are my enemies without cause, those who seek to destroy me. I am forced to restore what I did not steal. [***] I am a foreigner to my own family, a stranger to my own mother's children; [***] They put gall in my food and gave me vinegar for my thirst."—NIV

Isaiah 11:12-14,

"He will raise a banner for the nations and gather the exiles of Israel; he will assemble the scattered people of Judah from the four quarters of the earth. Ephraim's jealousy will vanish, and Judah's enemies will be destroyed; Ephraim will not be jealous of Judah, nor Judah hostile toward Ephraim. They will swoop down on the slopes of Philistia to the west; together they will plunder the people to the east. They will subdue Edom and Moab, and the Ammonites will be subject to them."—NIV

Isaiah 65:1,

"'I revealed myself to those who did not ask for me; I was found by those who did not seek me. To a nation that did not call on my name, I said, 'Here am I, here am I.'"—NIV

Jeremiah 31:9, 16-22,

"They will come with weeping; they will pray as I bring them back. I will lead them beside streams of water on a level path where they will not stumble, because I am Israel's father, and Ephraim is my firstborn son.

[***]

This is what the Lord says:

> 'Restrain your voice from weeping and your eyes from tears, for your work will be rewarded,' declares the Lord. 'They will return from the land of the enemy. So there is hope for your descendants,' declares the Lord. 'Your children will return to their own land.
>
> 'I have surely heard Ephraim's moaning: 'You disciplined me like an unruly calf, and I have been disciplined. Restore me, and I will return, because you are the Lord my God. After I strayed, I repented; after I came to understand, I beat my breast. I was ashamed and humiliated because I bore the disgrace of my youth.' Is not Ephraim my dear son, the child in whom I delight? Though I often speak against him, I still remember him. Therefore my heart yearns for him; I have great compassion for him,' declares the Lord.
>
> 'Set up road signs; put up guideposts. Take note of the highway, the road that you take. Return, Virgin Israel, return to your towns. How

> long will you wander, unfaithful Daughter Israel? The Lord will create a new thing on earth—the woman will return to [Or *will protect*] the man.'"—NIV

Ephraim and Manasseh were Joseph's sons. Jacob adopted Ephraim and Manasseh. *Genesis* 48:5,

> "'Now then, your two sons born to you in Egypt before I came to you here will be reckoned as mine; Ephraim and Manasseh will be mine, just as Reuben and Simeon are mine."—NIV

The Jews called Jesus a Samaritan. *John* 8:48,

> "The Jews answered him, 'Aren't we right in saying that you are a Samaritan and demon-possessed?'"—NIV

Jesus called himself a Jew and told a Samaritan woman that his Kingdom is in Chaos, not in Jerusalem or Samaria. *John* 4:4-6, 19-24,

> "Now he had to go through Samaria. So he came to a town in Samaria called Sychar, near the plot of ground Jacob had given to his son Joseph. Jacob's well was there, and Jesus, tired as he was from the journey, sat down by the well. It was about noon.' [***] 'Sir,' the woman said, 'I can see that you are a prophet. Our ancestors worshiped on this mountain, but you Jews claim that the place where we must worship is in Jerusalem.' 'Woman,' Jesus replied, 'believe me, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews. Yet a time is coming and has now come when the true worshipers will worship the Father in the Spirit and in truth, for they are the kind of worshipers the Father seeks. God is spirit, and his worshipers must worship in the Spirit and in truth.'"—NIV

Matthew 10:5-6; 15:24,

> "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. [***] But he answered and said, I am not sent but unto the lost sheep of the house of Israel."

Ezekiel 37:15-23,

> "The word of the Lord came to me: 'Son of man, take a stick of wood and write on it, 'Belonging to Judah and the Israelites associated with him.' Then

take another stick of wood, and write on it, 'Belonging to Joseph (that is, to Ephraim) and all the Israelites associated with him.' Join them together into one stick so that they will become one in your hand.

'When your people ask you, 'Won't you tell us what you mean by this?' say to them, 'This is what the Sovereign Lord says: I am going to take the stick of Joseph—which is in Ephraim's hand—and of the Israelite tribes associated with him, and join it to Judah's stick. I will make them into a single stick of wood, and they will become one in my hand.' Hold before their eyes the sticks you have written on and say to them, 'This is what the Sovereign Lord says: I will take the Israelites out of the nations where they have gone. I will gather them from all around and bring them back into their own land. I will make them one nation in the land, on the mountains of Israel. There will be one king over all of them and they will never again be two nations or be divided into two kingdoms. They will no longer defile themselves with their idols and vile images or with any of their offenses, for I will save them from all their sinful backsliding, [Many Hebrew manuscripts (see also Septuagint); most Hebrew manuscripts *all their dwelling places where they sinned*] and I will cleanse them. They will be my people, and I will be their God."—NIV

"Ephraim" is often used as a collective term referring to the Ten Northern Tribes of Israel, the Ten Lost Tribes. Jesus said he came only for the Lost Sheep of Israel, meaning not the Jews or the Gentiles, but the Ten Northern Tribes. He is the Messiah Son of Ephraim/Joseph, Ephraim being Joseph's son. This is why Jesus had such a close relationship to the Samaritans, who are Epraimites. Jesus even spared the Samaritan city which rejected him when he headed for Jerusalem (*Luke* 9:51-56).

In *Ezekiel* 23:28-34, the Cacodæmon Yahweh cursed the Jews and told the Jews that they would suffer the same fate as their sister the Samaritans as punishment for worshiping idols,

"'For this is what the Sovereign Lord says: I am about to deliver you into the hands of those you hate, to those you turned away from in disgust. They will deal with you in hatred and take away everything you have worked for. They will leave you stark naked, and the shame of your prostitution will be exposed. Your lewdness and promiscuity have brought this on you, because you lusted after the nations and defiled yourself with their idols. You have gone the way of your sister; so I will put her cup into your hand.

'This is what the Sovereign Lord says:

'You will drink your sister's cup, a cup large and deep; it will bring scorn and derision, for it holds so much. You will be filled with drunkenness and sorrow, the cup of ruin and desolation, the cup of your sister Samaria. You will drink it and drain it dry and chew on its pieces—and you will tear your breasts."—NIV

Jesus represents the Samaritans, the admixture of the Lost Tribes of Israelites of Ephraim and Manasseh (Joseph's children) with the Gentiles. Jesus is the Messiah Son of Joseph, the Messiah Son of Ephraim, the Messiah of the Samaritans "Taheb". The "cup of your sister Samaria" is the Cup of God's Wrath containing the Venom of the Serpent Jesus, his Blood, the Wine of the Eucharist.

The Suffering Messiah who is Anointed for War appeared long before Christianity emerged in the books of *Psalms*, *Isaiah*, *Zechariah*, *Daniel* and the *Wisdom of Solomon*. It was an obvious analog to numerous Pagan deities and demigods including Mithras, Hercules, Dionysus, Osiris, etc.. He was also the Evil Counterpart Messiah in the *Chaoskampf*, the Evil Twin of the Jewish King Messiah Son of David, and was the much anticipated Messiah Son of Joseph of the Samaritans long before Christianity arose, and perhaps long before the Old Testament was written. The Samaritans called the Messiah Son of Joseph/Ephraim, "Taheb". From the Jewish perspective, Taheb was the Messiah of the Other Side and pledged to destroy the Temple in Jerusalem, instigate the exile of the Jews and then restore all the Israelites to Palestine, as had already partially happened to the Samaritans, themselves, when some returned from the Assyrian exile. That was exactly what the Alexandrian Jews wanted.

Jesus is one of the Jewish lions sent among the idolatrous mixed-race Samaritans and Gentiles to slay them. Jesus gains entry to the nations by pretending to fulfill the messianic prophecies of Taheb of the Samaritans and by converting the Gentiles to Christianity. *Micah* chapter 5 planned for a savior of the Jews to arise in Bethlehem. This man would be from the most ancient lineage of the Firstborn Son of Chaos, Cain. He would scatter the Jews, so that they could infiltrate the Gentiles and slay them like lions among sheep. Jesus was the chief Jewish lion conducting the slaughter of Judah's enemies. *Micah* 5,

> "Now muster your troops, Daughter Troop! They have laid siege against us; with a rod they will strike the cheek of the judge of Israel. As for you, Bethlehem of Ephrathah, though you are the least significant of Judah's forces, one who is to be a ruler in Israel on my behalf will come out from you. His origin is from remote times, from ancient days.
>
> Therefore, he will give them up until the time when she who is in labor gives birth. The rest of his kin will return to the people of Israel. He will stand and shepherd his flock in the strength of the Lord, in the majesty of the name of the Lord his God. They will dwell secure, because he will surely become great throughout the earth; he will become one of peace.
>
> When Assyria invades our land and treads down our fortresses, then we will raise up against him seven shepherds and eight human princes. They will shepherd the land of Assyria with the sword, the land of Nimrod with the drawn sword. He will rescue us from Assyria when he invades our land and treads within our territory.
>
> Then the few remaining in Jacob will be amid many peoples like dew from the Lord, like spring showers upon the grass, which does not hope for humans

or wait for human ones. Then the few remaining in Jacob will be among the nations, amid many peoples, like a lion among the creatures of the forest, like a young lion among flocks of sheep, which when it passes by, tramples and tears to pieces with no one to deliver. Your hand will be lifted over your foes; all your enemies will be cut off.

On that day—says the Lord—I will cut down your horses in your midst; I will destroy your chariots! I will cut down the cities of your land; I will tear down your defenses! I will demolish the sorceries you perform; you will have no more diviners! I will cut down your images and your sacred pillars in your midst. You will no longer bow down to the works of your hands! I will tear down your sacred poles in your midst; I will destroy your cities! I will exact vengeance in anger and in wrath on the nations that don't obey!"—CEB

Genesis 49:8-10,

"Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

II *Kings* 17:25-26,

"And so it was at the beginning of their dwelling there, that they feared not the Lord: therefore the Lord sent lions among them, which slew some of them. Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land."

Acts 8:9-24 purports to provide an account of a contemporary messianic Samaritan figure named Simon Magus. Later accounts describe Simon Magus as laying claim to the title of Messiah and calling himself the "Standing One", meaning he would never die, but perhaps referring to himself as the Serpent who overcame the curse of having his legs removed by Yahweh. Several Church Fathers claimed that Simon Magus was the father of Gnosticism. Justin Martyr was another Samaritan who figured preeminently in the development of early Christianity.

The Samaritans Dositheos and Sabbæus defended the Samaritan doctrines that the Jewish Prophets of the Old Testament are false prophets and that Mount Gerizim is seat of the Israelites and the rightful place for the Temple, not Jerusalem and Mount Zion. The Samaritans recognized Moses and "Joseph the Righteous" as true prophets and believed that the next great prophet who will rank with Moses will be Taheb. The

Gospel of *John* 4:25-26 proves the fact that the Samaritan's belief in the Messiah and Prophet Taheb predated Christianity,

> "The woman said, 'I know that Messiah' (called Christ) 'is coming. When he comes, he will explain everything to us.' Then Jesus declared, 'I, the one speaking to you—I am he.'"—NIV

Dositheos was a pre-Christian Gnostic messianic figure who purportedly claimed to have been the man spoken of in *Deuteronomy* 18:15 and the true Christ,

> "The Lord your God will raise up for you a prophet like me from among you, from your fellow Israelites. You must listen to him."—NIV

The name Dositheos is equivalent to the name Nathanael, with both meaning "Gift of God".[43] Jesus identified his disciple Nathanael as Satan in *John* 1:44-51,

> "Philip, like Andrew and Peter, was from the town of Bethsaida. Philip found Nathanael and told him, 'We have found the one Moses wrote about in the Law, and about whom the prophets also wrote—Jesus of Nazareth, the son of Joseph.'
>
> 'Nazareth! Can anything good come from there?' Nathanael asked.
>
> 'Come and see,' said Philip.
>
> When Jesus saw Nathanael approaching, he said of him, 'Here truly is an Israelite in whom there is no deceit.'
>
> 'How do you know me?' Nathanael asked.
>
> Jesus answered, 'I saw you while you were still under the fig tree before Philip called you.'
>
> Then Nathanael declared, 'Rabbi, you are the Son of God; you are the king of Israel.'
>
> Jesus said, 'You believe because I told you I saw you under the fig tree. You will see greater things than that.' He then added, 'Very truly I tell you, you will see 'heaven open, and the angels of God ascending and descending on' the Son of Man.'"—NIV

Jesus saw Nathanael under the Fig Tree, which is the Tree of the Knowledge of Good and Evil. That equates Nathanael to the Serpent and Jesus to Adam. Jesus called Nathanael an Israelite who was without deceit, which was a reference to the Wise Serpent who told Eve the truth after Yahweh had lied to her (*Genesis* 3:1-7. *John* 8:44). *The Apocalypse of Abraham* states that Satan (Azazel) worshiped Jesus and stood behind him, just like Nathanael.

The Samaritan Dositheos (Nathanael) purportedly knew John the Baptist and was either the instructor of the Samaritan Simon Magus, or his competitor, though the dates attributed to the life of Dositheos vary greatly among different historical accounts and

could preclude the possibility that he was a contemporary of Jesus and Simon Magus. It is possible that there is a correlation between messianic Samaritans Dositheos and Simon Magus, and Nathanael, the Devil, and Jesus, the Devil's son.

A Samaritan hymn which forms a part of the Samaritan service for the Day of Atonement and was written by Abisha ben Pinhas, who died in 1376 AD, records the Samaritan's conception of the Taheb, Messiah Son of Joseph,

> "My word shall instruct thee in the memorial of the Taheb and his government. When he is born in peace, his majesty shall shine forth in the heavens and the earth, and his star in the midst of its heavens. When this Taheb groweth up, his righteousness shall be revealed. The Lord shall call him and teach him his laws. He shall give him a scripture and clothe him with prophecy. Then shall come to pass the saying of the son of Terah in (the passage) 'it shall be when the sun goeth down, that behold a smoking furnace,' that is, he shall abide in his house; 'and a flame of fire,' that is, he shall abide upon his holy hill. Then the tabernacle shall be discovered and his pegs be fixed: and the pillar of fire and of smoke: the altars and their incense: the table and the candlestick: the ark of the covenant and his tables, with the cherubim on this side and on that, on the right and on the left. The priest shall take the pan and offer his incense, and go into the tabernacle of the congregation to make atonement for himself and for his house, and for all the congregation of Israel, and shall offer his sacrifices. Israel shall dwell safely, freed from his fear; and shall keep his feasts in peace, and bring his offerings. Then gladness shall be restored, and all nations shall be subdued. He shall confound the tongue of the Arabs, and the Hebrew tongue shall be manifested. Then shall be raised up the order of the wise, men of understanding, and there shall be nothing hid any more, either above or below. But the kingdom shall continue until the latter day. Then the enemy shall go up upon his tower, and take up his parable. He shall see this glory, and speak, saying: 'How goodly are thy tents, oh! Taheb, how great his dwellings! Water shall flow from his buckets, and his strength be magnified. His king shall be higher than Gog, and his kingdom be exalted.' For he shall be king over eleven nations, which are mentioned in his Law. The nations and the uncircumcised shall say each to his people: 'All that we (trusted) in is false, and this is he whose teaching is the truth: arise now, let us go to him, that we may enter under the shadow of his beams.' They shall come and believe in him, and in Moses and his law. The Jews also shall say: 'Let us come to his teaching. Cursed be Ezra and his words which he wrote in his wickedness. Mount Garizim is holy: there is not its like among the mountains. There the Taheb shall rejoice and answer in his heart of wisdom: 'Blessed be Israel with his seed! There is none like him among the peoples.' Oh! that mine eye had seen this Taheb and his majesty! Peace from me be upon him! May he attain unto his prophecy! May he enter into his camp! May he come unto his victory! May he overshadow his habitation! Peace be upon him! until his entering into his

> house! Peace be upon him! and upon his fathers, the pure, from whom he shall arise and receive his gifts. The peace of God be upon Moses, son of Amram, and his prayers: who revealed to us in his book this mystery and the secrets of it. He who says 'is there any prophet like to Moses?' shall see what is his (the Taheb's) greatness."[44]

Benyamin Tsedaka wrote on the Israelite Samaritan Information Institute website that the "Four Principles of [the Samaritan] Faith" are,

> "Firstly, One God, who is the God of Israel.
> Secondly, One Prophet, Moses son of Amram.
> Thirdly, One Holy Book, the Pentatuch, the Torah handed down by Moses
> Fourthly, One Holy Place, Mount Gerizim
> In addition, we believe in the Taheb son of Joseph, The Returning One, The Restorer, A Prophet like Moses. He will appear on the Day of Vengeance and Recompense in the Latter Days."[45]

A Canaanite woman (one of those Gentile "dogs" who bore the curse of Ham in *Genesis* 9:18-27) asked Jesus, Son of David, for help. Jesus (who as the son of David was himself partially descended from the canine Canaanites) declared that he had come only for the lost sheep of Israel, which meant that he came neither for the Gentiles nor for the Jews (Judahites). The Jews were Judahites of the Southern Tribe of Judah and were not counted among the 10 Northern Lost Tribes of Israel. The only fitting explanation based upon the express words of Jesus Christ in the Gospels is that Jesus came for the Samaritans, not the Jews or Gentiles. The Samaritans considered themselves to be the descendants of "Joseph the Righteous" through Joseph's sons who founded the Samaritans' tribes of Ephraim and Manasseh. The Samaritans were all that remained of the Lost Tribes of Israel. Jesus was literally the son of Joseph and was called the Righteous One (*Acts* 7:52. I *Peter* 2:22. I *John* 2:1). The Jewish authors of Christianity were clearly not out to rescue the Samaritans and make them the rulers of the Earth. The myth is instead allegorical and meant to convey the message that Jesus correlated to Joseph and not David, and would reside in the prison of exile as had the Samaritans. Jesus would rule as sneaky Joseph had ruled while living among the *Goyim*.

Matthew 15:21-28,

> "Leaving that place, Jesus withdrew to the region of Tyre and Sidon. A Canaanite woman from that vicinity came to him, crying out, 'Lord, Son of David, have mercy on me! My daughter is demon-possessed and suffering terribly.'
>
> Jesus did not answer a word. So his disciples came to him and urged him, 'Send her away, for she keeps crying out after us.'
>
> He answered, 'I was sent only to the lost sheep of Israel.'

The woman came and knelt before him. 'Lord, help me!' she said.

He replied, 'It is not right to take the children's bread and toss it to the dogs.'

'Yes it is, Lord,' she said. 'Even the dogs eat the crumbs that fall from their master's table.'

Then Jesus said to her, 'Woman, you have great faith! Your request is granted.' And her daughter was healed at that moment."—NIV

The Samaritans were the descendants of the Lost Tribes of Ephraim and Manasseh which descended from Joseph. The Gospel of *John* 4:7-9, 21-28 affirms the fact that the Samaritan belief in the Messiah Son of Joseph predated Christianity, and that Jesus represented himself as the Samaritan Messiah Son of Joseph Taheb, despite his claim that salvation was of the Jews, which he had to make because he was a Jew,

"When a Samaritan woman came to draw water, Jesus said to her, 'Will you give me a drink?' (His disciples had gone into the town to buy food.)

The Samaritan woman said to him, 'You are a Jew and I am a Samaritan woman. How can you ask me for a drink?' (For Jews do not associate with Samaritans. [Or *do not use dishes Samaritans have used*])

[***]

'Woman,' Jesus replied, 'believe me, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews. Yet a time is coming and has now come when the true worshipers will worship the Father in the Spirit and in truth, for they are the kind of worshipers the Father seeks. God is spirit, and his worshipers must worship in the Spirit and in truth.'

The woman said, 'I know that Messiah' (called Christ) 'is coming. When he comes, he will explain everything to us.'

Then Jesus declared, 'I, the one speaking to you—I am he.'

Just then his disciples returned and were surprised to find him talking with a woman. But no one asked, 'What do you want?' or 'Why are you talking with her?'

Then, leaving her water jar, the woman went back to the town and said to the people, 'Come, see a man who told me everything I ever did. Could this be the Messiah?' They came out of the town and made their way toward him."—NIV

Acts 1:8,

"But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.'"—NIV

In the minds of the ancient Jews, all Samaritans were the evil. They rejected the Jewish prophets and had their own unique version of the five books of Moses and the book of Joshua, which differed from the Jewish editions. They were supposedly exiled because of their alleged idolatry. The Samaritans had supposedly mixed with Gentiles following the Assyrian exile described in II *Kings* 17. To the Jews, this meant they had the blood of Cain and Chaos in their veins. Mixed Jews were always thought to be the worst anti-Semites and the Samaritans accused the Jews of breaking the Law.

Jesus identified himself as the Samaritan messiah "Taheb", Messiah Son of Joseph (Messiah Son of Ephraim or Messiah Son of Manasseh) in his Parable of the Good Samaritan. *Luke* 10:25-37,

> "On one occasion an expert in the law stood up to test Jesus. 'Teacher,' he asked, 'what must I do to inherit eternal life?'
>
> What is written in the Law?' he replied. 'How do you read it?'
>
> He answered, "Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind'; and, 'Love your neighbor as yourself."
>
> You have answered correctly,' Jesus replied. 'Do this and you will live.'
>
> But he wanted to justify himself, so he asked Jesus, 'And who is my neighbor?'
>
> In reply Jesus said: 'A man was going down from Jerusalem to Jericho, when he was attacked by robbers. They stripped him of his clothes, beat him and went away, leaving him half dead. A priest happened to be going down the same road, and when he saw the man, he passed by on the other side. So too, a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him. He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, brought him to an inn and took care of him. The next day he took out two denarii and gave them to the innkeeper. 'Look after him,' he said, 'and when I return, I will reimburse you for any extra expense you may have.'
>
> 'Which of these three do you think was a neighbor to the man who fell into the hands of robbers?'
>
> The expert in the law replied, 'The one who had mercy on him.
>
> Jesus told him, 'Go and do likewise.'"—NIV

Augustine recognized the fact that Jesus had meant himself when referring to the Good Samaritan in *Luke* 10:25-37. C. H. Dodd quoted Augustine's commentary on the Good Samaritan,

> "*A certain man went down from Jerusalem to Jericho;* Adam himself is meant; *Jerusalem* is the heavenly city of peace, from whose blessedness Adam fell; *Jericho* means the moon, and signifies our mortality, because it is born, waxes,

> wanes, an dies. *Thieves* are the devil and his angels. *Who stripped him*, namely, of his immortality; *and beat him*, by persuading him to sin; *and left him half-dead*, because in so far as man can understand and know God, he lives, but in so far as he is wasted and oppressed by sin, he is dead; he is therefore called *half-dead*. The *priest* and the *Levite* who saw him and passed by, signify the priesthood and ministry of the Old Testament which could profit nothing for salvation. ***Samaritan* means Guardian, and therefore the Lord Himself is signified by this name.** The *binding of the wounds* is the restraint of sin. *Oil* is the comfort of good hope; *wine* the exhortation to work with fervent spirit. The *beast* is the flesh in which He deigned to come to us. The being *set upon the beast* is belief in the incarnation of Christ. The *inn* is the Church, where travelers returning to their heavenly country are refreshed after pilgrimage. The *morrow* is after the resurrection of the Lord. The *two pence* are either the two precepts of love, or the promise of this life and of that which is to come. The *innkeeper* is the Apostle (Paul). The supererogatory payment is either his counsel of celibacy, or the fact that he worked with his own hands lest he should be a burden to any of the weaker brethren when the Gospel was new, though it was lawful for him 'to live by the Gospel'—(*Quaestiones Evangeliorum*, II, 19—slightly abridged.)"[46]

The Jews also recognized Jesus as a Samaritan, meaning to them Satan or *Shomroni*. *John* 8:48,

> "The Jews answered him, 'Aren't we right in saying that you are a Samaritan and demon-possessed?'"—NIV

The Jews called both Samaritans and Christians "Cutheans" or "Cuthites" as a derogatory term. The rabbinical scholar and noted authority John Lightfoot wrote in the 1600's,

> "VER. 2: ᾽Αποσυναγώγους ποιήσουσιν ὑμᾶς· *'They shall put you out of the synagogues.'*] This, I presume, must be understood of a casting-out from the whole congregation of Israel, because, I know the Jews always proceeded in that manner against the Samaritans; and, certainly the disciples of Jesus were full as hateful to them as the Samaritans could be. Nay, they often call the Christians by the name of מיתוכ 'Cuthites,' as well as those."[47]

Samaritans viewed Moses as a demigod, like the mythical Jesus who was in many respects modeled after Moses by the authors of Christianity. The Samaritans believed that Moses would return and issue a new Law as the Messiah Taheb to replace the old Law of Moses. The Samaritan prophecy of Taheb is based on *Deuteronomy* 18:14-22, which the Samaritans took to mean that their Messiah Son of Joseph would be the reincarnation of Moses, in the same sense that Christians took John the Baptist to be

the reincarnation of Elijah (*Matthew* 11:14; 17:12).[48] *Deuteronomy* 18:14-22,

> "The nations you will dispossess listen to those who practice sorcery or divination. But as for you, the Lord your God has not permitted you to do so. **The Lord your God will raise up for you a prophet like me from among you, from your fellow Israelites. You must listen to him.** For this is what you asked of the Lord your God at Horeb on the day of the assembly when you said, 'Let us not hear the voice of the Lord our God nor see this great fire anymore, or we will die.'
>
> The Lord said to me: 'What they say is good. **I will raise up for them a prophet like you from among their fellow Israelites, and I will put my words in his mouth. He will tell them everything I command him.** I myself will call to account anyone who does not listen to my words that the prophet speaks in my name. But a prophet who presumes to speak in my name anything I have not commanded, or a prophet who speaks in the name of other gods, is to be put to death.'
>
> You may say to yourselves, 'How can we know when a message has not been spoken by the Lord?' If what a prophet proclaims in the name of the Lord does not take place or come true, that is a message the Lord has not spoken. That prophet has spoken presumptuously, so do not be alarmed."—NIV

Though the Samaritans rejected the Oral Tradition and most of the Old Testament with the exception of their unique Torah of Moses and book of *Joshua*, the Oral Law of Judaism mirrors many of the most fundamental aspects of the Samaritans' beliefs. The Samaritans believed that the Torah existed prior to creation and that those who believe in it will have a place in the World to Come. The Judaists adopted this dogma in their Oral Tradition. Jesus acted like a Samaritan in that he asserted that the Jews were unlike Abraham and had butchered the Law of Moses. The Samaritans often acted as accusers against the Jews and were viewed as a Satanic adversary and accuser, as was Jesus. The Samaritans believed in reincarnation, which belief is also an element of the Oral Law and of Christianity.

The Samaritans invented the Messiah Son of Joseph and called him "Taheb". The Gospel of John chapter 4 refers to this preexisting Samaritan theology of the Messiah, which must have predated Christianity and is therefore the likely source for many of Christianity's constructs and aims. Taheb had to be of the tribe of Ephraim or Manessah, which made him a direct descendant of Joseph, in other words a "Son of Joseph" or "Son of Ephraim" as the Jews call the Messiah of the Other Side. Taheb would be like Moses, a godlike figure in Samaritanism, and a prophet. He would restore all the tribes of Israel to Palestine and then the dead of Israel would be resurrected. The restoration and resurrection was an especially sensitive issue for the Samaritans, because many of them had been exiled by the Assyrians. The Sadducees rejected the doctrine of resurrection and insisted the Temple must be in Jerusalem. Jesus referred to his own body as the Temple and to a Heavenly Kingdom and rejected

Mount Gerizim and Jerusalem.

This placed the Sadducees in direct opposition to the core beliefs of the Samaritans, who held firm to their beliefs that the summit of Mount Gerizim was the Lord's house and that the dead would be resurrected. Jesus railed against the Sadducees and called for the destruction of the Temple in Jerusalem. Jesus pursued a Samaritan agenda. For the Samaritans, the mountain peak of Mount Gerizim served as a sort of Mount Olympus which was the residence of the Greek Pantheon. Jesus promised a Heavenly Kingdom in the World to Come and an Apocalypse and Final Judgement. The Samaritans had a prior prophecy of the Apocalypse and called it "The Day of Vengeance". The Jews obviously viewed the Samaritan religion as the religion of the Other Side and so engineered Jesus to reflect the Taheb, Messiah Son of Joseph, who would redeem them at the end of the exile which he, himself, would instigate. The figure of the Taheb fulfilled many of the Judaists' plans expressed in their prophecies, which the Samaritans had rejected, and so was the ideal template for Jesus who fulfilled Jewish prophecy by rejecting it, just like Hitler, Haman, Nebuchadnezzar, Pharaoh and other Messiah Son of Josephs.

2.3.2 *Mashiach ben Ha-Poretz* or Messiah Son of Perez

Messiah Son of David was also sometimes called *Ben Ha-Poretz* or Son of Perez, after Perez, who was the son of Judah. Judah was the fourth son of Jacob and Leah, and the founder of the Judahites, who are now called Jews. The eventful and important story of Judah and Tamar and their twin sons Perez and Zerah is told in *Genesis* chapter 38. The birth of Perez and Zerah reverses many of the key elements of the myth of Isaac and Rebecca and their twin sons Jacob and Esau. It exhibits an evolutionary process of cleansing the deceitfulness of the Evil Serpent from the Soul of the Jewish People and the progressive ennobling of Jacob's line—and the fact that the alternate Gentile twin is always a Scapegoat who loses out to the Jewish twin. *Genesis* 38,

> "And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah. And Judah saw there a daughter of a certain Canaanite, whose name was Shuah; and he took her, and went in unto her. And she conceived, and bare a son; and he called his name Er. And she conceived again, and bare a son; and she called his name Onan. And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib, when she bare him. And Judah took a wife for Er his firstborn, whose name was Tamar. And Er, Judah's firstborn, was wicked in the sight of the Lord; and the Lord slew him. And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother. And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother. And the thing which he did displeased the Lord: wherefore he slew him also. Then said Judah to Tamar his daughter

in law, Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren did. And Tamar went and dwelt in her father's house. And in process of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite. And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep. And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place, which is by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife. When Judah saw her, he thought her to be an harlot; because she had covered her face. And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she was his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me? And he said, I will send thee a kid from the flock. And she said, Wilt thou give me a pledge, till thou send it? And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that is in thine hand. And he gave it her, and came in unto her, and she conceived by him. And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood. And Judah sent the kid by the hand of his friend the Adullamite, to receive his pledge from the woman's hand: but he found her not. Then he asked the men of that place, saying, Where is the harlot, that was openly by the way side? And they said, There was no harlot in this place. And he returned to Judah, and said, I cannot find her; and also the men of the place said, that there was no harlot in this place. And Judah said, Let her take it to her, lest we be shamed: behold, I sent this kid, and thou hast not found her. And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she is with child by whoredom. And Judah said, Bring her forth, and let her be burnt. When she was brought forth, she sent to her father in law, saying, By the man, whose these are, am I with child: and she said, Discern, I pray thee, whose are these, the signet, and bracelets, and staff. And Judah acknowledged them, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more. And it came to pass in the time of her travail, that, behold, twins were in her womb. And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first. And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? this breach be upon thee: therefore his name was called Pharez. And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah."

This story inverts the myth of Esau and Jacob in several important ways, while in other ways it repeats it directly. In the story of Esau and Jacob, tricky Rebecca prepares

a stew of goat meat for Isaac to substitute for the venison Isaac had requested from Esau. Jacob covers his arms with goat skin to mimic Esau's goat-like hairyness. Jacob tricks Isaac into believing that he is Esau and granting him Esau's birthright.

In the myth of Zarah and Perez, Perez claims the birthright which first belonged to Judah's firstborn son Er. Er was Tamar's first husband and the birthright ought to have passed from Judah to Er. Instead, it went to Perez after Tamar deceived Judah and seduced him so that he would impregnate her. Tamar and Rebecca are both duplicitous. Judah pledged to give a goat to Tamar, which reverses the transfer of the goat meat Rebecca gave to Isaac. Whereas in the Esau and Jacob legend a goat is substituted for venison, in the Zarah Perez tale, Judah's seal and its cord, together with his staff, are offered as security for a promised goat which is never successfully delivered to Tamar.

Jacob and Esau had wrestled in the womb, just the same as Perez and Zehar, but Jacob failed to keep Esau from being born first despite having grabbed Esau's heel to draw him back into the womb. Zerah withdrew his hand back into the womb, and Perez succeeded in completely emerging from the womb ahead of Zerah. This implies that Perez pulled Zehar back into the womb and then entered the world ahead of him. Perez succeeded where Zehar had failed, just the Messiah Son of Perez is slated to succeed where Messiah Son of Joseph fails and dies.

All the hallmarks of *Yom Kippur* appear in both of these myths. The two goats of *Yom Kippur* are the two sets of twins Esau and Jacob, and Zehar and Perez. Esau was born red and became father of the red haired and ruddy Edomites. Zehar is branded with red yarn, just like the Scapegoat on *Yom Kippur*. Red is the color of sin, so both Esau and Zehar, who were innocent, are laden with the full measure of their twin brother's sins, just like the Scapegoat, and Jesus Christ who was placed in a crimson robe. Just, as the *Yom Kippur* Scapegoat takes on all the sins of the Jews, though it is completely innocent of any sin, all the sins of the Jews are place on the Righteous One Jesus. In this way all Christians absorb all the sins of the Jews, despite being completely innocent of those sins. II *Corinthians* 5:21,

> "God made him who had no sin to be sin [Or *be a sin offering*] for us, so that in him we might become the righteousness of God."—NIV

The name "Perez" means "the one who breaks through". The prophet Micah referred to the Messiah Son of David as the one who breaks through the gates. *Micah* 2:12-13,

> "'I will surely gather all of you, Jacob; I will surely bring together the remnant of Israel. I will bring them together like sheep in a pen, like a flock in its pasture; the place will throng with people. The One who breaks open the way will go up before them; they will break through the gate and go out. Their King will pass through before them, the Lord at their head.'"—NIV

In between the story of Esau and Jacob, and Tamar and Judah, was the story of Joseph in *Genesis* 37 which told of how his brothers sold him into slavery. Joseph, the famous interpreter of dreams had a fateful dream of his own in which he dreamt that he was destined to rule over his parents and brothers. They resented this prophetic dream and his brothers plotted to kill Joseph. But his brother Judah came up with a non-murderous scheme to sell Joseph to the Ishmaelites and tell his father that Joseph had been killed by a wild animal. Judah pointed out that this would net them a profit, which they would not make if they simply killed Joseph.

The brothers decided to cover up their crime by dipping the coat of many colors Jacob had given to Joseph, and which the brothers had stripped from Joseph, in the blood of a goat they slaughtered for the purpose. They then presented the blood-soaked coat of many colors to Jacob who mourned for his son falsely believing that he had been devoured by a wild animal. This scapegoat's blood transferred the sins of Judah and his brother to a wild animal. Gentiles are thought to be wild animals and Ishmael and Esau are strongly tied to wild animals in the Old Testament.

Messiah Son of Joseph, the Messiah Anointed for War, was to emerge from Edom and wear a crimson robe drenched in blood (*Genesis* 49:10-11. *Isaiah* 63:1-8. *Lamentations* 1:15. *Revelation* 14:18-20; 19:13-15). Jesus profusely sweated blood, which must have stained his robe red (*Luke* 22:44). Roman soldiers dressed Jesus in a red robe (*Matthew* 27:27-28). Jesus cleansed the sins of the Jews with his blood (I *John* 1:7. *Revelation* 1:5). The red robe signifies the Messiah Anointed for War, Messiah ben Joseph, and it marks Jesus as the Scapegoat of *Yom Kippur* with the red woolen ribbon tied to its horns. According to the Talmud, a matching red woolen strip was tied to the gates of the Sanctuary and it would turn white if the sins of the Jews had been successfully atoned for when the Scapegoat was pushed off a cliff and given to Satan on *Yom Kippur*. The Angel of the Lord appeared to Mary Magdalene in "raiment white as snow" to indicate that the Scapegoat ritual had succeeded and that the sins of the Jews had been atoned through the sacrifice of Jesus on the cross (*Matthew* 28:3).

Whereas *Mark* 15:17 and *John* 19:2 have a purple robe placed on Jesus to mark the color of royalty, *Matthew* 27:22:30 made it red, like the red robe of the Messiah Anointed for War (*Isaiah* 63), which crimson robe also marked Jesus as the Scapegoat upon which the High Priest tied a red ribbon,

> "Then the governor's soldiers took Jesus into the Praetorium and gathered the whole company of soldiers around him. They stripped him and put a scarlet robe on him, and then twisted together a crown of thorns and set it on his head. They put a staff in his right hand. Then they knelt in front of him and mocked him. 'Hail, king of the Jews!' they said. They spit on him, and took the staff and struck him on the head again and again."—NIV

Joseph hid himself from his brothers, just as the Jews were blinded to the Suffering Messiah Jesus (*Genesis* 42:7. *Isaiah* 53:3-5). The Messiah Son of Joseph often hides

his real identity and purpose from the Jews, as was the case with Messiah Son of Joseph Adolf Hitler. The mass media often portrays Donald Trump as if he were somehow anti-Semitic when he is in truth a staunch advocate for Jewish causes and is strongly philo-Semitic. His daughter Ivanka and son-in-law Jared Kushner are both Jewish. Many Jews believe that Donald Trump is the Messiah Son of Joseph. This is another instance in which the true intentions of the Messiah Son of Joseph and his true nature and purpose as a Trojan Horse who fulfills Jewish prophecy for the benefit of Jewry by misleading the Gentiles is concealed by false accusations of anti-Semitism. Joseph ultimately revealed himself to his brothers (*Genesis* 45:3) as their advocate and Christians have become Zionists and the advocates of the Jews in the Middle Eastern Wars and in the United Nations. Both Kabbalists and Messianic Jews have always stated that Jesus would flip from Prosecutor of the Jews to Advocate of the Jews in the end times, like Satan does on *Yom Kippur*. In Gematria, "Joseph" adds up to 156 and so does the passage "Who is this that cometh from Edom" in *Isaiah* 63:1, which is taken to mean that Jesus will return from Rome (the Gentiles) to Jerusalem (the Jews).

Perez was the divinely assisted breacher who broke through the womb to become the root of the Messiah Son of David, and who beat his brother out of the womb and thereby obtained the birthright of the Firstborn to a double portion of his father's inheritance. This formula has its counterpart in the archetype of Messiah Son of Joseph. Messiah Son of Joseph breaks through the gates of the Gentiles to become their King and destroy them from within their camp. But this tactic of the Trojan Horse comes with a high cost for his Soul. He becomes a prisoner of the Other Side and is surrounded by the fence of the *Kelipot*. He is trapped within the Shell of the *Sitra Achara*. That was to be his role until the end times approached beginning in the year 1840 AD (5600 AM).

3 IRREFUTABLE PROOF THAT JESUS IS SATAN

3.1 Introduction

How do you turn a fabled Satanic snake who brought death to all of humanity into a lovable cuddly Savior? Evidently, you nail him to a cross and run lance through his side!

The Gnostics first introduced the fictional and allegorical character "Jesus" to the world. They clearly stated that Jesus was the Wise Serpent from the Garden of Eden and put a very positive spin on the Devil. According to them, the loving Serpent Jesus had thankfully returned to Earth to provide humanity with *Gnosis* (Knowledge) just as he had blessed Adam and Eve in the Garden of Eden by feeding them the forbidden fruit of the Tree of *Gnosis*. The Gnostic Christians claimed that we need this special Knowledge to free ourselves from the prison of our evil bodies so that our divine spirits can ascend to the Holy One who resides in the uppermost realm of heaven far above the jealous and deluded God of Israel, Yahweh. Death is a blessing! In fact, according to the Christians, life is death in the corpse of the flesh, and death is life in the spirit, amen and hallelujah.

The Gnostics let the world in on the Jews' dark and dirty secret that Yahweh is an evil, irrational, murderous and wormlike demon whom the Gnostics called the Demiurge, Samael and Yaltabaoth. The Gnostics called Yahweh, "Samael" (meaning the Devil), because they fully understood that Yahweh is a malevolent and misanthropic Cacodæmon whose arbitrary laws inhibit human freedom and whose material world is a never ending horror of death and destruction just like its ugly, complaining and forever furious maker. The Jews only worship Yahweh out of fear and hope that their subservience, sacrifices and groveling to this bullying demon whom they hate will keep frightful Yahweh from harming the Jews. Judaism is largely a compilation of Yahweh's threats to exterminate the Gentiles or do the same to the Jews should the Jews ever fail to fear him, keep his book, feed him endless sacrificed Gentiles and worship him as his frightened and fawning slaves.

The Gospel of *John* is the most Gnostic book to be found in the New Testament canon. It presents the Gnostic conception of Jesus as a messenger of the *Logos* and it cryptically reveals the fact that Jesus is the Serpent the Jews call Satan, but the Christians call the son of God. Jesus who was first raised up on the Tree of Death in the Garden of Eden, then hung up as the Brazen Serpent Nehushtan from an Asherah Pole by Moses. *John* 3:14-17,

> "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

When they called Yahweh, "*Ha-Satan*", the Gnostics meant by the term "Adversary" and "Accuser", not their noble and righteous Serpent of Chaos, Jesus. In earliest Christian mythology, the Serpent figure which the Judaists claimed was evil, a tempter, an accuser, a prosecutor and the punisher who executed divine justice, was instead a messenger of the highest Metagod, the *Monad*, the One. The Serpent descended to the Earth to bless humanity with the Knowledge that could be used to save humanity from the tomb of the body and the grave of the material world which inept and bungling Yahweh had created.

The god which the Jews called Satan (the Serpent) was presented as if the good and loving god in Christian mythology. In early Christianity, Yahweh was the evil and inept god Satan who tried to create a world of his own, but botched his works because he was ignorant of the existence and perfection of the *Logos* of the One above him and beyond his limited sight. The message, the "good news", the "Gospels", which he, Jesus the Serpent spread is that Yahweh created an evil material world which we must escape through death. Jesus came to free humanity from the clutches of the Demiurge Yahweh by freeing the Gentiles from their flesh through the knowledge of how to raise their Spirits to the *Logos* of the One which is above all lesser gods. Jesus was the serpentine stranger who dressed in a red robe and offered this poisoned candy to the gullible Goyim who then gobbled it up. Soon, if all goes according to plan, his fangs will come out.

In terms of the concealed intent and predictable effects of Christian mythology, Jesus is toxic to the Gentiles. He fulfills the Torah and frees the Jews from Yahweh, from the Law and from the Gentiles by tricking the Gentiles into exterminating themselves in the vain hopes of freeing their spirits from their bodies by killing their bodies and failing to have children. Christianity was intended to be a deadly trap with which to snare the Gentiles. Any nation which strictly adhered to the tenets of Gnosticism was doomed to quickly perish, which was the plan. *Psalm* 69:19-28 describes the trap that Jesus set for the *Goyim*, especially the Romans,

> "You know how I am scorned, disgraced and shamed; all my enemies are before you. Scorn has broken my heart and has left me helpless; I looked for sympathy, but there was none, for comforters, but I found none. They put gall in my food and gave me vinegar for my thirst.
>
> May the table set before them become a snare; may it become retribution and a trap. May their eyes be darkened so they cannot see, and their backs be bent forever. Pour out your wrath on them; let your fierce anger overtake them. May their place be deserted; let there be no one to dwell in their tents. For they persecute those you wound and talk about the pain of those you hurt. Charge them with crime upon crime; do not let them share in your salvation. May they be blotted out of the book of life and not be listed with the righteous."—NIV

One of Satan's roles in Judaism is to falsely charge the Gentiles with the crimes that Jews have in fact committed. He is a false witness. The Jews believe that Gentiles

are Amalekites who must be blotted out of the book of life and forgotten. The Gnostics were obviously tricking the Gentiles into killing themselves off in the name of obtaining immortality through the gateway of the grave. That Serpent sure is a tricky little Devil!

Christians, believing in the Unripe Fruit of the Tree of Death, Jesus Christ, consume his lies and his Flesh (Body) and Blood (Soul) and are thereby led into extinction. The ruse worked surprising well. Jesus is a Judas Goat for the Gentiles who leads them into the slaughterhouse of the gods and who slaughters their ancestors gods. Jesus is the Savior of the Jews and the Grim Reaper who harvests the Gentiles and their Pagan gods and feeds them to Yahweh. Jesus is Shezmu and Yahweh is Unas. Jesus treads the Winepress and harvests the blood of human heads and fills Yahweh's casks with it. But things get worse. . . the story does not end well.

The Jews planned to sic this vampirous demon on the Gentiles in very first book of the Torah. Jesus, who is half a Jew, crushes the heads (the grapes) of the serpentine children of the Devil, the Gentiles. *Genesis* 3:14-15,

> "So the Lord God said to the serpent, 'Because you have done this,
>
> > 'Cursed are you above all livestock and all wild animals! You will crawl on your belly and you will eat dust all the days of your life. And I will put enmity between you and the woman, and between your offspring and hers; **he will crush your head**, and you will strike his heel.'"—NIV

The Orthodox Christianity which emerged from Paul and then the Gospels and which eventually supplanted Gnosticism through political manipulation, force and the fact that Gnostics refused to have children, set an even more effective trap for the Gentiles. It sicced the Cacodæmon Yahweh on the Gentiles by tricking the Gentiles into believing that they were properly worshiping Yahweh according to his Law, when they clearly were not. Even immortality was not enough of a prize to justify going under the knife of adult circumcision. The Gentiles were led to forever confuse Yahweh with Samael (Satan), and Samael with Yahweh. Orthodox Christianity also stripped the Pagans of the supernatural protection of their ancestral gods by killing off those gods. In this way, Jesus acted as Shezmu who kills off the other gods and feeds them to Unas, who is Yahweh in Judaism. That is the Jewish Pantheon and it is amazing that the Romans traded off their gods of love, laughter and life for a set of bloodsoaked Jewish Cacodæmons, but they did.

Paul and the Gospels incorporated many cryptic messages which were encoded in the texts. The books of the New Testament made it clear to the Jews of the era that Jesus was Satan and he himself celebrated the fact that he had come to exterminate the Gentiles and free the Jews from disgusting Yahweh and the Law. Jesus was asked why he spoke in these confusing codes and parables. Jesus responded in his deceitful style that it was to keep the Gentiles from being saved (*Matthew* 13:10-17, 34-35. *Mark* 4:10-12, 33-34. *Luke* 8:9-12). Jesus himself stated that he did not want to let the

Gentiles know that were being duped and were the targets of his divine mission to exterminate them.

Jesus very clearly let the Jews know that he was the Unripe Fruit of the Tree of Death so that they would not be tempted to follow him or believe his lies, with the exception of those Jews whose souls were impure. This strengthened the Jewish race by weeding out those who were deceived and thereby proved that they were not fit to be Jews until their deceased souls were reincarnated and cleansed of their foolishness.

The Jews who were pure of heart spat upon Jesus and called him what he is, Satan who tempts the Jews into apostasy, sorcery and idolatry; so that he, Satan, can then accuse them of the sins he, Satan, has led them to commit. They charged Jesus with entrapment to his face. In this way, the mythical character Jesus played the role of Satan the tempter and accuser, as he did in so many other ways, all of which served to provide the Jews with the divine justice they believed they needed to purify them so that they could atone and be redeemed. Satan is a vital figure in Judaism, and since he does not exist in reality, the Jews of Alexandria invented him in the mythical form of Jesus. The Christians who believe him to be real also play the role of Satan and perform Satan's tasks of tempting, accusing and punishing the Jews, all the while setting up the Gentiles for the Final Judgement and Battle of Armageddon where they will be exterminated and rendered vulnerable by their suicidal belief in Jesus which will lead them into mutually destructive wars and genocidal purges. But none of this is necessary. If Christians wake up to the fact that they have been tricked into worshiping Satan we can keep them from destroying the Earth.

From the 1200's through the 1400's, the Kabbalists of Spain, especially the Castillian Kabbalists, openly declared that Jesus is Satan, the Messiah Son of Joseph, and would turn on the Christians at the End of the Age and flip from being the Advocate, Messenger and Guardian of the Gentiles and Accuser, Prosecutor and Punisher of the Jews; to becoming the Advocate of the Jews and Destroyer of the Gentiles. *Matthew* 24, *Mark* 13, *Luke* 21 and the book of *Revelation* all say the same thing, once you know how to properly read and understand them. When the Fruit of the Tree of Death, Jesus, becomes Ripe, Jesus will annihilate the Gentiles and provide full and final Atonement and Redemption to the Jews. This has been the consistent narrative of Jews, Christians and Muslims for the entire lifespan of the Jesus Myth. It is time to stop them, but not much time remains to do so. When masses of people come to realize that they have been worshiping demons who want to destroy them and their families, the religious and political moment will shift and it will become easy to stop the Jews, Christians, Muslims and Communists.

3.2 The Jews Called Jesus Satan in the Gospels

The kind Serpent told gentle and innocent Eve the truth in the Garden of Eden and pointed out to her that Yahweh is a bloody liar. Jesus spoke as the Serpent in *John* 8:44 when he declared that Yahweh was a liar and a murderer from the beginning. Jesus, like the Serpent in *Genesis* 3:1-7, pointed out that the God of Israel is a deceitful

wretch who wants to keep humanity from living forever in peace and with absolute freedom. Yahweh lied when he falsely told Adam and Eve that they would die if they touched the fruit of the Tree of the Knowledge of Good and Evil. When they did eat a bite, they did not die. But the spiteful God of Israel then cursed them to grow old and die, making the God of Israel a murderer as well as a liar, just as Jesus, the Serpent, consistently claimed across the 4,000 year span which stretched from *Genesis* 3:1-7 to *John* 8:44.

Genesis 3:1-7,

> "Now the serpent was more crafty than any of the wild animals the Lord God had made. He said to the woman, 'Did God really say, 'You must not eat from any tree in the garden'?' The woman said to the serpent, 'We may eat fruit from the trees in the garden, but God did say, 'You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die." 'You will not certainly die,' the serpent said to the woman. 'For God knows that when you eat from it your eyes will be opened, and you will be like God, knowing good and evil.' When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it. Then the eyes of both of them were opened, and they realized they were naked; so they sewed fig leaves together and made coverings for themselves."—NIV

In *John* 8:44, Jesus points out that Yahweh was a murderer and a liar from the very beginning,

> "You belong to your father, the devil, and you want to carry out your father's desires. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies."—NIV

But the Jews were wise to the Serpent, unlike the gullible *Goyim*. *The Acts of Philip* 12-28 claimed that the High Priest Ananias remained faithful to Yahweh and that Jesus' God was different from the God of Israel,

> "12 So they wrote: The philosophers of Greece to Ananias the great high priest of the Jews at Jerusalem—and stated the case.
>
> 13 On reading the letter Ananias rent his clothes and said: Is that deceiver in Athens also? And Mansemat, that is, Satan entered into him. (This is another form of Mastema, the name of Satan in *Jubilees* and elsewhere.) And he consulted with the lawyers and Pharisees, and they said: Arm thyself and take 500 men and go and at all costs destroy Philip.
>
> 14 So he came in the high-priestly garments with great pomp and he and

the philosophers went to Philip's lodging, and he came out, and Ananias said: Thou sorcerer and wizard, I know thee, that thy master the deceiver at Jerusalem called thee son of thunder; did not Judaea suffice you, but must you come here to deceive? Philip said: May the veil of unbelief be taken from thee, and thou learn who is the deceiver, thou or I.

15 Ananias' address: how Jesus destroyed the law and allowed all meats—was crucified, the disciples stole his body, and did many wonders, and were cast out of Jerusalem, and now go all about the world deceiving every one, like this Philip. But I will take him to Jerusalem, for the king Archelaus seeketh him to kill him.

16 The people were not moved. Philip said: I will appeal to my God.

17 Ananias ran at him to smite him, his hand withered and he was blinded, and so were his 500 men: they cursed him, and prayed Philip for help.

18 Philip's prayer: O weak nature . . . O bitter sea. Come, Jesu, the holy light—thou overlookest us not when we cry to thee. . . .

19 Ananias to Philip: Thinkest thou to turn us from the traditions of our fathers, and the God of the manna in the wilderness, and Moses, to follow the Nazarene, Jesus? Philip: I will ask my God to manifest himself to thee and to these—perchance thou wilt believe: but if not, a wonder shall befall thee. And he prayed God to send his Son.

20 The heavens opened and Jesus appeared in glory, his face seven times brighter than the sun, and his raiment whiter than snow. All the idols of Athens fell, and the devils in them fled crying out. Philip said: Hearest thou not the devils, and believest thou not him that is here? Ananias: I have no God save him that gave the manna in the wilderness.

21 Jesus went up into heaven, and there was a great earthquake, and the people fled to the apostle, crying for mercy.

22 Philip: There is no envy in us, and the grace of Christ shall restore your sight, but first let the high priest see. A voice from heaven: Philip, once son of thunder but now of meekness whatsoever thou askest my Father he will do for thee. The people were afraid at the voice. In the name of Christ, Philip made Ananias see. He said: How great is the art magic of Jesus! this Philip in a moment (*or* for a little) hath blinded me and in a moment restored my sight! I cannot be convinced by witchcraft. The 500 asked Philip to give back their sight that they might slay the unbelieving Ananias.

23 Philip: Render not evil for evil. To Ananias: There shall be a great sign shown in thee. Ananias: I know that thou art a sorcerer and disciple of Jesus; thou canst not bewitch me. Philip to Jesus: Zabarthan, sabathabat, bramanouch, come quickly! The earth opened and swallowed Ananias to the knees. He cried: This is real magic, that the earth clave when Philip threatened it in Hebrew—and there are hooks below pulling at my legs to make me believe, but I will not, for I know his witchcraft from Jerusalem.

24 Philip, to the earth: Take him to the middle. And he sank further and

said: One foot is frozen and the other hot—but I will not believe. The people wanted to stone him, but Philip checked them: This is for your salvation; if he repent, I will bring him up, but if not, he shall be swallowed into the deep.

25 He spread out his hand in the air over the 500, and their eyes were opened and they praised God. Philip, to Ananias: Confess now with a pure heart that Jesus is Lord, that thou mayest be saved like these. But he laughed at him.

26 Seeing him obstinate, Philip said to the earth: Open and swallow him to the neck. 27 And one of the first men of the city came and said: A devil has attacked my son, saying: As thou hast let a stranger come to the city, who destroys our idols what can I do but kill thine only son? and he has suffocated him help me, for I also believe.

28 Bring me thy son. And he ran, calling to his son, and bade the servants bring him: he was 23 years old. Philip seeing him grieved, and said to Ananias: This is through your folly: if I raise him will you believe? Ananias: I know you will raise him by your magic, but I will not believe. Philip was wroth and said: Catathema (cursed thing), go down into the abyss in the sight of all. And he was swallowed up: but the high-priestly robe flew away from him, and therefore no man knows where it is from that day."[49]

The Jews have always accused Jesus of being the tempter of Israel, as in the Serpent who tempted Eve. It is likely that the Jews were directly calling Jesus Samael when they referred to him as a "Samaritan" in the *Gospel of John*, as that was also the moniker they employed for the devil Shomroni, which word literally means Samaritan, but who is in fact Samael (Satan). *John* 8:44-54 states that Jesus accused the Jews of being the children of the Devil, and that the Jews responded to the hurtful charge by stating that it was Jesus himself who is the Devil. The Jews did this by calling Jesus a "Samaritan" and by declaring that Jesus had a devil in him, thus twice calling Jesus Satan. *John* 8:44-54,

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead , and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou

> greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered , If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:"

The Jews knew that Jesus was Satan and a trap. *John* 8:48-49 tells us that the Jews called Jesus a "Samaritan" meaning Samael, Satan,

> "Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me."

Alfred Edersheim explained the fact that by calling Jesus a "Samaritan" the Jews were in fact calling Jesus "Satan". Jesus did not deny being a Samaritan despite the fact that he was a Galilean Jew, not a Samaritan. Instead, he defended himself against the charge that he was Satan, because that was what was meant by calling him a Samaritan. Edersheim explained all this in his book *The Life and Times of Jesus the Messiah*,

> "The argument was unanswerable, and there seemed only one way to turn it aside—a Jewish *Tu quoque*, an adaptation of the 'Physician, heal thyself': 'Do we not say rightly, that Thou art a Samaritan, and hast a demon ?' It is strange that the first clause of this reproach should have been so misunderstood, and yet its direct explanation lies on the surface. We have only to retranslate it into the language which the Jews had used. By no strain of ingenuity is it possible to account for the designation 'Samaritan,' as given by the Jews to Jesus, if it is regarded as referring to nationality. Even at that very Feast they had made it an objection to His Messianic claims, that He was (as they supposed) a Galilean. Nor had He come to Jerusalem from Samaria; nor could He be so called (as Commentators suggest) because He was 'a foe' to Israel, or 'a breaker of the Law,' or 'unfit to bear witness'—for neither of these circumstances would have led the Jews to designate Him by the term 'Samaritan.' But, in the language which they spoke, what is rendered into Greek by 'Samaritan,' would have been either *Cuthi*, which, while literally meaning a Samaritan, is almost as often used in the sense of '*heretic*,' or else *Shomroni*. The latter word deserves special attention. Literally, it also means 'Samaritan;' but, the name *Shomron* (perhaps from its connection with Samaria), is also sometimes used as the equivalent of *Ashmedai*, the prince of the demons. According to the Kabbalists, *Shomron* was the father of Ashmedai, and hence the same as *Sammael*, or Satan. That this was a wide-spread Jewish belief, appears from the circumstance that in the Korân (which, in such matters, would reproduce popular Jewish tradition), Israel is said to have been seduced into idolatry by *Shomron*, while, in Jewish tradition, this is attributed to Sammael. If, therefore,

the term applied by the Jews to Jesus was *Shomroni*—and not *Cuthi*, 'heretic'—it would literally mean, 'Child of the Devil.'

This would also explain why Christ only replied to the charge of having a demon, since the two charges meant substantially the same: 'Thou art a child of the devil and hast a demon.'"[50]

Jesus hated Gentiles. In *Matthew* 22:37-40 Jesus likened the love of fellow Jews to love of the God of Israel,

"Jesus replied: "Love the Lord your God with all your heart and with all your soul and with all your mind.' This is the first and greatest commandment. And the second is like it: 'Love your neighbor as yourself.' All the Law and the Prophets hang on these two commandments.'"—NIV

Matthew 15:21-28,

"Leaving that place, Jesus withdrew to the region of Tyre and Sidon. A Canaanite woman from that vicinity came to him, crying out, 'Lord, Son of David, have mercy on me! My daughter is demon-possessed and suffering terribly.'

Jesus did not answer a word. So his disciples came to him and urged him, 'Send her away, for she keeps crying out after us.'

He answered, 'I was sent only to the lost sheep of Israel.'

The woman came and knelt before him. 'Lord, help me!' she said.

He replied, 'It is not right to take the children's bread and toss it to the dogs.'

'Yes it is, Lord,' she said. 'Even the dogs eat the crumbs that fall from their master's table.'

Then Jesus said to her, 'Woman, you have great faith! Your request is granted.' And her daughter was healed at that moment."—NIV

Jesus' xenophobic, racist and supremacist attitudes reflected those Jewry in general as was witnessed by many ancient scholars and as evinced by countless passages in the Bible. *Deuteronomy* 7:6; 14:2; 26:18-19, is but one relatively mild example of Jewish self-glorification,

"For you are a people holy to the Lord your God. The Lord your God has chosen you out of all the peoples on the face of the earth to be his people, his treasured possession. [***] You are the children of the Lord your God. Do not cut yourselves or shave the front of your heads for the dead, for you are a people holy to the Lord your God. Out of all the peoples on the face of the earth, the Lord has chosen you to be his treasured possession. [***] And the Lord has declared this day that you are his people, his treasured possession as

he promised, and that you are to keep all his commands. He has declared that he will set you in praise, fame and honor high above all the nations he has made and that you will be a people holy to the Lord your God, as he promised."—NIV

Jesus and the Pharisee Paul made use of demons. II *Corinthians* 12:6-8,

"Even if I should choose to boast, I would not be a fool, because I would be speaking the truth. But I refrain, so no one will think more of me than is warranted by what I do or say, or because of these surpassingly great revelations. Therefore, in order to keep me from becoming conceited, I was given a thorn in my flesh, a messenger of Satan, to torment me. Three times I pleaded with the Lord to take it away from me."—NIV

Matthew 9:32-34,

"While they were going out, a man who was demon-possessed and could not talk was brought to Jesus. And when the demon was driven out, the man who had been mute spoke. The crowd was amazed and said, 'Nothing like this has ever been seen in Israel.'

But the Pharisees said, 'It is by the prince of demons that he drives out demons.'"—NIV

In *Matthew* 10:25, Jesus refers to the fact that he has been called Beelzebul the prince of Demons,

"It is enough for students to be like their teachers, and servants like their masters. If the head of the house has been called Beelzebul, how much more the members of his household!"—NIV

John 10:20,

" Many of them said, 'He is demon-possessed and raving mad. Why listen to him?'"—NIV

Matthew 11:18-19,

"For John came neither eating nor drinking, and they say, 'He has a demon.' The Son of Man came eating and drinking, and they say, 'Here is a glutton and a drunkard, a friend of tax collectors and sinners.' But wisdom is proved right by her deeds.'"—NIV

Matthew 12:18-24,

"Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust. Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, Is not this the son of David? But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils."

Luke 11:14-23,

"And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub the chief of the devils. And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace: But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me is against me: and he that gathereth not with me scattereth."

The biblical "Holy Ghost" is Asherah, the Queen of Heaven, the Goddess of Chaos Satan. The Jews directly called Jesus Beelzebub, the chief demon Satan. He told them not to blaspheme Satan, the Holy Ghost, because in the end Satan will triumph over Yahweh and all the other gods and those who blaspheme Satan will have no place in Satan's World to Come. Shezmu, the Godslayer, makes one final kill. Shezmu will eventually murder Yahweh, cook Yahweh and eat Yahweh. Then the Jews will consume the Leviathan Shezmu—at least that is their allegorical plan. *Mark* 3:20-35,

"And the multitude cometh together again, so that they could not so much as eat bread. And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself. And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils. And he called them unto him, and said unto them in parables, How can Satan cast out Satan? And if a kingdom be divided against itself, that

kingdom cannot stand. And if a house be divided against itself, that house cannot stand. And if Satan rise up against himself, and be divided, he cannot stand, but hath an end. No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house. Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation. Because they said, He hath an unclean spirit. There came then his brethren and his mother, and, standing without, sent unto him, calling him. And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee. And he answered them, saying, Who is my mother, or my brethren? And he looked round about on them which sat about him, and said, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother."

3.3 Ascension, Dissension and the Left Hand Path

The Jews adopted the beliefs of the Greek Mystery Schools which taught their adherents that they could ascend to heaven and experience a mystical and ecstatic reunion with the one God above all other gods. They called this Metagod the *Monad* or One. The One is undivided, so an adept must surrender his ego and individuality in order to unite with the One. The Jews call the *Monad* the "Holy One" and the Kabbalists have dubbed it the "*Ein*". The Jewish adaptation of the Greek Mystery Religions is known as the Jewish "Oral Tradition". The writings and coded secrets which are passed down orally to this very day and which document these beliefs are referred to as the "Oral Torah", as opposed to the Written Torah which is the first five books of the Bible. The Written Torah applies to the Present World. The Oral Torah relates to the World to Come and the fulfilment and consequent antinomian-like destruction of the Written Torah. Christianity is largely a thinly veiled copy of the Greek Mystery Religions. Kabbalah is based on Christian Gnosticism and Greek mythology and philosophy.

The Pharisee Paul wrote about the supposed travel of mystics into the heavenly realms in II *Corinthians* 12:1-10,

"**Paul's Vision and His Thorn**

"I must go on boasting. Although there is nothing to be gained, I will go on to visions and revelations from the Lord. I know a man in Christ who fourteen years ago was caught up to the third heaven. Whether it was in the body or out of the body I do not know—God knows. And I know that this man—whether in the body or apart from the body I do not know, but God knows— was caught up to paradise and heard inexpressible things, things that no one is permitted to tell. I will boast about a man like that, but I will not boast about myself,

except about my weaknesses. Even if I should choose to boast, I would not be a fool, because I would be speaking the truth. But I refrain, so no one will think more of me than is warranted by what I do or say, or because of these surpassingly great revelations. Therefore, in order to keep me from becoming conceited, I was given a thorn in my flesh, a messenger of Satan, to torment me. Three times I pleaded with the Lord to take it away from me. But he said to me, 'My grace is sufficient for you, for my power is made perfect in weakness.' Therefore I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me. That is why, for Christ's sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong."—NIV

Paul, who was a Pharisee well versed in the Oral Law, knew that he was breaking the Law by discussing the matters he discussed. It was forbidden for him to publicly talk about ascension and the Chariot of *Ezekiel* 1 and *Merkavah* Mysticism. The Babylonian Talmud tractate *Hagigah* 2 expressly states that the secrets of the *Ma'aseh ha-Merkavah*, the divine throne, can only be discussed by those who have themselves experienced the ascent to Heaven,

"MISHNA: One should not discuss illegal unions unless there were three besides him, nor the creation unless there were two besides him, nor the divine chariot with one individual, unless he was a wise man and had much knowledge of his own. Every one who tries to know the following four things, it were better for him if he had never come into the world, viz.: What is above and what is beneath, what was before creation, and what will be after all will be destroyed. And every one who does not revere the glory of his Creator, it were better for him he had not come into the world.

GEMARA: In the first part it is said: 'The divine chariot with an individual' (because he may deviate from the tradition and add out of his own mind, and there will be nobody to remind him), and afterwards it is said: 'Unless he is a wise man and will understand by himself?' (from this we infer, that no tradition is necessary). The Mishna meant to say thus: One must not lecture about illegal unions even to three, nor about the creation even to two, and not about the divine chariot even to one, unless the lecturer was a wise man and will understand himself to answer, if they will question him about something."[51]

Mishnah Chagigah 2:1 states,

"One may not expound the topic of forbidden sexual relations before three or more individuals; nor may one expound the act of Creation and the secrets of the beginning of the world before two or more individuals; nor may one expound by oneself the Design of the Divine Chariot, a mystical teaching with regard to the ways God conducts the world, unless he is wise and understands

most matters on his own. The mishna continues in the same vein: Whoever looks at four matters, it would have been better for him had he never entered the world: Anyone who reflects upon what is above the firmament and what is below the earth, what was before Creation, and what will be after the end of the world. And anyone who has no concern for the honor of his Maker, who inquires into and deals with matters not permitted to him, deserves to have never come to the world."[52]

Jesus ascended to Heaven after his resurrection. In Judaism, Satan resides in the Heavens, not below the Earth. Satan is a positive figure in Judaism and is close to and loved by God. All sacrifices must pass through the Astral Plane to be received by Satan and God. Jesus had to ascend to Heaven in his role as Scapegoat and Sin Offering to the gods in the Heavens, Yahweh and Satan. Jesus had to lie in the Heavenly Court and falsely accuse the Gentiles of the Jews' Sins and bear false witness against the Gentiles. *Luke* 24:50-53,

"**The Ascension of Jesus**
When he had led them out to the vicinity of Bethany, he lifted up his hands and blessed them. While he was blessing them, he left them and was taken up into heaven. Then they worshiped him and returned to Jerusalem with great joy. And they stayed continually at the temple, praising God."—NIV

*Acts*1:6-11,

"Then they gathered around him and asked him, 'Lord, are you at this time going to restore the kingdom to Israel?'

He said to them: 'It is not for you to know the times or dates the Father has set by his own authority. But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.'

After he said this, he was taken up before their very eyes, and a cloud hid him from their sight.

They were looking intently up into the sky as he was going, when suddenly two men dressed in white stood beside them. 'Men of Galilee,' they said, 'why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven.'"—NIV

John 3:13; 6:62; 20:17,

"No one has ever gone into heaven except the one who came from heaven—the Son of Man. [***] Then what if you see the Son of Man ascend to where he was before! [***] Jesus said, 'Do not hold on to me, for I have not yet ascended

to the Father. Go instead to my brothers and tell them, 'I am ascending to my Father and your Father, to my God and your God.'"—NIV

Romans 8:34,

"Who then is the one who condemns? No one. Christ Jesus who died—more than that, who was raised to life—is at the right hand of God and is also interceding for us."—NIV

Ephesians 1:15-23,

"For this reason, ever since I heard about your faith in the Lord Jesus and your love for all God's people, I have not stopped giving thanks for you, remembering you in my prayers. I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give you the Spirit of wisdom and revelation, so that you may know him better. I pray that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, the riches of his glorious inheritance in his holy people, and his incomparably great power for us who believe. That power is the same as the mighty strength he exerted when he raised Christ from the dead and seated him at his right hand in the heavenly realms, far above all rule and authority, power and dominion, and every name that is invoked, not only in the present age but also in the one to come. And God placed all things under his feet and appointed him to be head over everything for the church, which is his body, the fullness of him who fills everything in every way."—NIV

Philippians 2:9-11,

"Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue acknowledge that Jesus Christ is Lord, to the glory of God the Father."—NIV

I *Timothy* 3:16,

"Beyond all question, the mystery from which true godliness springs is great:
He appeared in the flesh, was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, was taken up in glory."—NIV

I *Peter* 3:21-22,

"and this water symbolizes baptism that now saves you also—not the removal

> of dirt from the body but the pledge of a clear conscience toward God. It saves you by the resurrection of Jesus Christ, who has gone into heaven and is at God's right hand—with angels, authorities and powers in submission to him."—NIV

It is Satan's role to be the advocate for the Jews after receiving the Scapegoat. Satan received Jesus as the ransom payment for the sins of mankind and so intercedes for the Jews as their advocate in the Heavenly Court. But it is not Jesus alone whose blood pays the ransom for Jewish sins to Satan. The blood of all Christians serves as an offering to Satan. The precedent for this was set long before Christianity emerged in *Isaiah* 43:3, where the Firstborn children of Chaos, the Egyptians, were rendered into human sacrifices as substitutes for the sinful Jews,

> "For I am the Lord your God, the Holy One of Israel, your Savior; I give Egypt for your ransom, Cush and Seba in your stead."—NIV

That the blood sacrifice of Gentiles was specifically tied to Egypt is significant, because Jesus is the Messiah Son of Joseph, and Joseph ruled over the Egyptians, and starved and enslaved the Egyptians. Jesus lived for a time in Egypt.

Lucifer, the Accuser, sits at the right hand of the Holy One. Jesus sits in Satan's seat and is Satan. *Colossians* 3:1,

> "Since, then, you have been raised with Christ, set your hearts on things above, where Christ is, seated at the right hand of God."—NIV

3.4 Naassene and Ophite Christians Openly Worshiped the Serpent Jesus

In the Egyptian myth of the *Benben*, a mound of Chaotic Earth forms the substratum for Creation. It is the foundation stone of the Pyramid, and like the Greek myth of Primordial Chaos, serves as the base for Order and Creation. The Judaists adopted this belief in a "Foundation Stone" which is the substratum for everything and which progressively dissolves Order back into Chaos. Jesus is the "Foundation Stone" of Primordial Chaos, the "Stumbling Stone" and "Smiting Stone" of the Messiah Son of Joseph (*Genesis* 49:24. *Psalm* 118:22-23. *Isaiah* 8:14-15; 28:16. *Zechariah* 3:9. *Daniel* 2:34-5, 45. *Matthew* 21:42-44. *Mark* 12:10. *Luke* 20:17. *Acts* 4:11. I *Corinthians* 10:4. *Romans* 9:33. I *Peter* 2:1-10). This stone is legendary as the foundation stone of the Temple and the Heavenly Throne of God, because Order and Law rest upon Chaos, Emptiness and Darkness (*Job* 38:6. *Psalms* 118:22. *Isaiah* 28:16. *Zohar*, I, 71b-72a, 231a; II, 222a. *Numbers Rabbah* 12:4. *Midrash Rabbah*, 5.457). Satan is Primordial Chaos and therefore Jesus, the Foundation Stone, is Satan.

Jesus' body was the Vessel of the Temple and Satan descended into Jesus the Temple, the Vessel of his Body. The Foundation Stone is the Leviathan who floats over the Waters of Primordial Chaos, at first blocking the Daylight, then overwhelming

it. *Genesis* 1:2 described Satan, the Holy Spirit, Asherah the goddess of the seas of Chaos, hovering over Primordial Chaos.

When the Sun rules, the New Moon is black. When the Leviathan rules, the Full Moon illuminates the Nightsky and the Darkness Shines with the glowing luminescence of the Leviathan's Skin and Eyes. The Leviathan's Eyes are the Sun and Moon. It's Skin is the radiant Host of Stars. The Veil of the Temple signified the Leviathan's Skin with its glittering sequins of stars and planets. The Temple itself is the Leviathan's Body, its Vessel. The Two Cherubim are its Eyes and the Ark of the Covenant is its Skull which contains the Brain, the Ten Commandments which formed the World, Aaron's Rod which is the Serpent Leviathan and the Manna. The Leviathan is the Firmament Above which sends down the Waters of Primordial Chaos in the form of Rain from the Sea Above. When the Cycle of Creation is complete, the Leviathan sheds its serpentine Skin and the Heavens are Reborn. Rabbi Simon ben Yochai is also known as the Righteous Foundation Stone of the World, and like Jesus he openly called for the extermination of the Gentiles. Both Jesus and Simon ben Yochai are said to have had the Soul of Messiah Son of Joseph, the Soul of *Yechidah*, the Soul of Satan.

The Gnostic Christians expressly worshiped Jesus Christ as the Serpent who blessed Adam and Eve with Knowledge in the Garden of Eden. There was tremendous precedent for the Alexandrian Jews to impose Serpent worship on the Gentiles as the religion they manufactured for the Other Side. Many Gentile religions practiced Serpent worship, so the Jews were inspired to poison the Gentiles with Serpent worship in the form of Satanism. The Gentiles were highly susceptible to such a belief system and were not aware that the Jews were enticing them to practice Satanism, because the Gnostics deceptively called Yahweh "Satan" and the Serpent a god of "Goodness" and "Light".

When presented with Christianity, which portrayed Jesus as the Serpent god that was crucified, it conjured up images of the benevolent Serpent of Cleomenes and Phanes Protogonus in the minds of Greeks and Romans, not the Devil. Plutarch wrote in his book *On Sparta*, "Cleomenes" 39,

> "39. In short, during these final stages Sparta played her role through the prowess of women which was equally matched with that of the men, and she thus demonstrated that true virtue cannot be undermined by Fortune. A few days subsequently those on guard over Cleomenes' crucified body saw an enormous snake coiled about his head and shielding his face so that no carrion bird might swoop down on it. In consequence the king was gripped by superstition and fear, which in turn gave the women the opportunity to perform various purification rituals in recognition of the fact that it was a favourite of the gods, a man of superior powers, who had met his death. The Alexandrians even began to regard Cleomenes as divine, visiting the spot constantly and invoking him as a hero and a child of gods. Eventually the more learned citizens stopped them from doing this with the explanation that just as

putrefying cattle produce bees, and horses produce wasps, while beetles are propagated by asses in the same state, so human bodies yield serpents once the juices around the marrow have gradually run together and coagulated. And it was their observation of this which prompted the men of old to regard the snake as the creature particularly associated with heroes."[53]

In 1706, Richard Bocklesby discussed the prevalence of Serpent worship among Gentiles and the significance that the Serpent had to Gentiles in relation to their deities, which enabled the Gnostics to dupe Gentiles into worshiping what was to the Jews the Devil incarnate,

"III. A third plain appearance in Paganism of Satan's Pagano-mundane Empire is *the mighty Veneration of Serpents amongst the Pagans*. For although in Mankind there is an innate enmity against Serpents (the whole kind of them) (*d*) although their noxious Nature and Qualities were not unknown to the Heathen, (among the *Egyptians* that worshipp'd Serpents the Bird *Ibis* was also worshipped for destroying them, as both the Sheep and the Wolf were worshipp'd amongst them;) yet so universally did the Worship of Serpents prevail in Paganism against the common Instincts of Nature, that there was no Heathen Nation, Greek or Barbarian, wherein the Serpent was not Sacred, usually he was more Sacred than other Animals. (*e*) The *Egyptians*, *Indians*, *Phœnicians*, *Arabians*, *Babylonians*, *Carthaginians*, *Bœotians*, *Epirots*, *Sicyonians*, *Epidaurians*, *Romans* and the Inhabitants of America were Serpent-worshippers, and that great ancient Nation of the *Chinese* (*f*) worshippeth the *Dragon*, proveth and recommendeth their Worship by Prodiges; and most ancient *Ethiopians* (*g*) worshipp'd a Serpent *Arwé* (which in their Language signifieth a Serpent) either as the Supreme Deity or as a Symbol thereof; which sheweth, that Paganism is *Ophitism* both literal and mystical. The *Roman* Emperour *Adrian* (*h*) in the Temple of *Jupiter Olympius* which he had most sumptuously erected at *Athens*, put for the *Numen* a Dragon brought out of *India*, a Symbol hugely agreeable to the *Jove* of the Pagan Religion. (*i*) A Dragon was also the Symbol of *Serapis*, and *Plutarch* in the Life of *Alexander* reporteth, that an Oracle charg'd King *Philip* chiefly to apply himself to the worship of *Jupiter Ammon*, informing him, that this God had to do with his Wife *Olympias* in the form of a Dragon; which sheweth (how-much-soever of Imposture there may be in the Story) that the Heathen themselves suppos'd a cognation between their Supreme Deity and the Dragon. A like account we have of the generation of *Scipio Africanus* and of *Augustus* (in *Suetonius*;) but with this difference, *Apollo* was suppos'd, to have to do with *Augustus*'s Mother in the form of a Dragon. (*k*) The fabulous Theology copulateth *Jupiter* and *Rhea* both in the form of Dragons, and *Jupiter* in the same form with *Proserpina*; and *Orpheus* fableth, that his God *Phanes* generated a Birth, which was for the main a Viper. *And what Man of*

understanding can believe a God to generate a Viper? But with these Atheo-Theists Serpents were in so great veneration, (*l*) that they were sacred to many of their Deities, to *Jupiter Sabazius*, *the Sun*, *Ceres and Proserpina*, *Hecate*, *Æsculapius* and the Heroes. They that were initiated into the Sabazian Sacra, had a golden Serpent put into their Bosom, which was drawn out by the lower Parts. The *Bachæ* in their *Origia* were crown'd with wreathed Serpents. (*m*) *Herodotus* mentioneth sacred Serpents about the Egyptian *Thebes*, who when they dy'd, were buried in the Temple of *Jupiter*. A live-Serpent was the Symbol of *Æsculapius*, and such a Serpent was brought to *Rome*, when the Romans (to remove the Pestilence from their City) sent a solemn Embassy to fetch *Æsculapius*'s Symbol from *Epidaurus*; the Embassadors brought back with them *a live-Snake*, *in quo ipsum Numen esse constabat*, *in whom that Deity himself manifestly was* (saith the Historian;) the Translation therefore of *Æsculapius*'s Symbol is justly thought (*n*) *a Translation of the Devil from* Epidaurus *to* Rome *in his own Form without dissembling the Matter.* A Serpent was also the Symbol of the Genius of a Place or Country, (*o*) of *Minerva* also (and was added to her Image;) a live Serpent was kept in her Temple, and if that Serpent was gone, the Athenians (as appeareth from *Plutarch*'s Life of *Themistocles*) thought, that their Goddess was gone. A Dragon was also the Keeper of their Fortress, to whom they offer'd a Cake of Honey.

The grand Symbol of Sanctity, Divinity and Godhead in Paganism was a Serpent; whence they affix'd the Pictures of Serpents (*p*) *Diaboli insignia*, to places consecrated to the Gods or Heroes, as a proper Note of their Sacredness according to that of the Poet. (*q*)

Pinge duos angues: Pueri, sacer est locus.

With all your suppos'd Gods (saith *J. Mart.* to the Heathen) *you always paint a Serpent*, which was done to denote their Divinity. The Scholiast upon *Aristophanes* saith the same of their Heroes; and amongst the Egyptians the form of a golden *Basilisk* was put about their Gods. (*r*) The Diadems of their Kings were also inwrapp'd with Asps (doubtless) to denote their Divinity. (*s*) So the Head of *Isis*'s Image was girt about and crown'd with that sacred Asp called by the Egyptians *Thermutis*, a Silver Serpent was plac'd near her Image, a Serpent was carry'd about in her Pomp (*t*) and the Handle of her Urn and an Asp upon it. This direful venenate sort of Animals the Egyptians worshipp'd with great Veneration, and (*u*) their Images also; they made them so familiar, that they educated them with their Children, entertain'd them at their Tables, and those that were bitten by them, they esteem'd Happy and Divine. Their God *Osiris* is not to be seen in any Table without a Serpent; *Hecate* in *Eusebius* prescribeth the winding of Serpents about her Statues: (*w*) So the monstrous Idols in *America* were adorn'd with Serpents, or the Parts of Serpents, and great

golden Snakes were adjoin'd to some of their Idols. But Serpents amongst the Pagans were not only the grand Symbols of Divinity, their Phantastry proceeded further; for they attributed to them *a Divinity of Nature*, *supposed them of mighty* use in Divination, and in some places they attributed to Serpents *a proper Deity and Godhead*. Serpents were called (*x*) ἀγαθοὶ δαίμονες, *good Demons*, which speaketh them of a more excellent Nature than the Human. (*y*) *Taautus* himself (whom the Egyptians and Phœnicians follow'd) attributed a Divinity to the Nature of the Dragon and of Serpents. (*z*) The body of *Cleomenes* therefore being hang'd upon a cross by order of the King of *Egypt*, both himself and his People were possessed with a mighty Fear, that a divine Man and one dear to the Gods was kill'd, when it was observ'd, that a Dragon had wrapp'd himself about *Cleomenes*'s Head and cover'd his Face. To the Body of a winged Serpent the Egyptians affix'd the Head of an Hawk, and this was a Symbol of that *ingenit* and *immortal* God of theirs called *Cneph* (whom the Phœnicians called *Agathodemon* good God, whence *Epies* an eximious *Hierophanta* of *Egypt* affirm'd, *that the most Divine of all Serpents was that which had the Head of an Hawk*. Accordingly *Zoroaster* thus describeth God. [***] *God hath the Head of an Hawk. Orpheus* in like manner made one of his Principles to be (*a*) *a Dragon having the heads both of a Bull and a Lion*, *and in the midst the Face of a God with Wings upon his Shoulders*. Agreeably to which Portentous *Zoroastrian* and *Orphic* Theology *Kircher* interpreteth an Egyptian Hieroglyphick in the *Pamphilian Obelisk*; for he supposeth (*b*) that a Serpent in that Hieroglyphick representeth and signifieth the second Person of the Christian Trinity (the Son of God,) which all wise Men suppose, to be the Devil's Symbol. But the Pagan Theologers (who were *Draconicalæ*) are consistent with themselves in their portentous Imaginations of *Ophiomorphite* and *Dragon*-like Deities, and in attributing Divinity of Nature to Serpents and Dragons, which they did at such an extravagant rate, that *Prophyry* saith, (*c*) *Perhaps we and all Men should understand the Language of all Animals*, *if a Dragon purg'd our Ears*. (*d*) If a Serpent lick'd any Man's Ear, he was thought to hear the Counsels of the Gods, and to be endow'd with the Faculty of Divination. The Serpent in ancient times was so eminently of use in Matters of Divination, that נחש *to Divine*, is deriv'd from נחש *a Serpent*, and οἰωνίζ εθαι, *to Divine*, is from οἰωνὸς, *a Serpent*; ὄφις, *a Serpent*, ὀυζαῖΘ, *the Basilisk*, are both deriv'd from בוא *ob* (which signifieth a Spirit of Divination, or one that is possess'd with it,) the most ancient Diviner is called *Ophion*, and in all probability the Delphic *Apollo* (the God of Divination) was worshipp'd by the ancient Greeks under the Form or Symbol of a Serpent, whence he was called *Pythius* and *Python* from תכן *Pethen* a Serpent. (*e*) The *Russians* at this day retain this Branch of Heathenism Divination by Serpents; for not long since when a couple of Serpents glided by the Anchor into the Ship, wherein the Duke of *Holstein*'s Embassadors were carry'd, the Watermen rejoiced and cry'd, let in the Serpents, keep and feed

> them, they are good Messengers, S. *Nicholas* will send favourable Winds, which will ease us of the labour of plying the Oars, and accordingly it came to pass. Among these Northern Nations (there are the like Instances among the Southern) the *Borussi*, *Samogitians* and *Lithuanians* are known (*f*) to have worshipp'd Serpents as *Deities*, every Family kept a Serpent as their Houshold God, to whom they offer'd Sacrifice, and paid their Religious Adorations; to violate such a Sacro-sanct Serpent Deity, or to neglect the keeping of such a Deity, was ruinous to a Family; the Housholders lost their Goods, or were cruelly lacerated to death. *Wisd*. 11. 15. *They worshipp'd Serpents*."[54]

Since the Gentiles were generally Serpent worshipers, and further since the Jews believed that the Gentiles descended from the Serpent and from Chaos and Matter which the Serpent represents, the Jews sicced a Serpent god on them so that they might be bitten and die by the same beast which had created them. The Jews also worshiped Serpents and other beasts. The Jews believed they could curse the Gentiles by provoking them to worship the Serpent. The *Wisdom of Solomon*, which planned for the Suffering Messiah Son of Joseph to arrive soon after it was written, stated in chapter 11, verses 13-17, that Serpent worship is a curse,

> "For when they heard by their own punishments the other to be benefited, they had some feeling of the Lord. For whom they respected with scorn, when he was long before thrown out at the casting forth of the infants, him in the end, when they saw what came to pass, they admired. But for the foolish devices of their wickedness, wherewith being deceived they worshipped serpents void of reason, and vile beasts, thou didst send a multitude of unreasonable beasts upon them for vengeance; That they might know, that wherewithal a man sinneth, by the same also shall he be punished. For thy Almighty hand, that made the world of matter without form, wanted not means to send among them a multitude of bears or fierce lions,"

These verses tie the Serpent to Chaos and irrationality. This was a very Greek conception of Cosmology with many direct correspondences in the Torah and throughout the Old Testament. The Jews believed Gentiles were Chaos in human form. The Greeks believed that God was Perfect Reason, and that Matter and Chaos being furthest from God, the One, and are utterly Irrational and Disordered. Chaos is completely deprived of the One's Perfect Rationality. The Jews created numerous stories in the Old Testament which presented the Gentiles as irrational and wild figures were. The same stories taught that the Jews are and rational beings. Judah was eminently rational when he reasoned that it was better to sell Joseph than to kill him and lose the profits to be had from the sale of Joseph to the Ishmaelites. Ishmael was Firstborn (like Primordial Chaos) and an irrational wildman. Esau was also the Firstborn of Primordial Chaos and deprived of the Perfect Reason of the Holy One. Esau was impulsive, shortsighted and gullible. Esau foolishly traded his birthright to

clever Jacob, the Second Born and rational Son of Light and Divine Reason, for a bowl of red lentils. Gentiles are often portrayed as irrational, wild and impulsive beings without foresight or wisdom in Jewish tales. Jews are generally portrayed as clever, scheming and rational.

The Christian Gnostic Ophites and Naassenes took their name from the *Serpent* Jesus. *Ophis* is the Greek word for "Snake" and *Nachash* or *Naas* is the Hebrew word for "Snake". *Nachash* and *Mashiach* both have the numeric value of 358 in Hebrew Gematria, so there is thought to be a direct correlation between the Serpent and the Messiah. The Hebrew letter *Vav* is the middle letter in the belly of Torah and is Serpent shaped.

George Robert Stow Mead provided many useful insights into Hippolytus' criticisms of the Serpent worshiping Naassene Christians and the censorship of Hippolytus' books by later Christians which evidently took place in order to conceal the real Satanic nature of original Christianity,

> "For instance, in a system some outlines of which are preserved in the polemical *Refutation* of Irenæus, and which the Bishop of Lyons seems to associate with an Ophite tradition, while Theodoret ascribes it to the Sethians, we are told that in the Unutterable Depth were two Great Lights,—the First Man, or Father, and His Son, the Second Man; and also the Holy Spirit, the First Woman, or Mother of all living.
>
> In this tradition, moreover, the Son of the Mother the chief Formative Power of the seven Demiurgic Potencies of the sensible cosmos—is called Ialdabaōth (? the Child of the Egg), who boasts himself to be supreme. But his mother, Wisdom, reproves his pride, saying unto him: 'Lie not, Ialdabaōth, for above thee is the Father of All, First Man, and Man Son of Man.'
>
> THE 'PHILOSOPHUMENA' OF HIPPOLYTUS
>
> But the main source of our information on this Anthrōpos tradition, in its Christianised Gnostic form, is to be found in Hippolytus' *Philosophumena; or, Refutation of all Heresies*.
>
> In 1842, Minoïdes Mynas, a learned Greek, sent on a literary mission by the French Government, discovered in one of the monasteries on Mount Athos the only MS. (generally ascribed to the fourteenth century) which we possess of this extremely valuable work. It was originally in ten books, but, unfortunately, the first three and the beginning of the fourth are missing from our MS. The first book, however, was already known, though previously erroneously ascribed to Origen, and was accordingly prefixed to the text of the *editio princeps* of our work by Emmanuel Miller (Oxford, 1851).
>
> The missing Books II. and III. dealt respectively with the doctrines and mysteries of the Egyptians and with those of the Chaldæans. Hippolytus (Procem.) boasts that he has divulged all their mysteries, as well as the secrets of those Christian mystics whom he stigmatises as heretics, and to whom he devotes Books V.-IX.

It is a curious fact that it is precisely those Books wherein this divulging of the Mysteries was attempted, which should be missing; not only have they disappeared, but in the Epitome at the beginning of Book X. the summary of their contents is also omitted. This seems almost to point to a deliberate removal of just that information which would be of priceless value to us to-day, not only for the general history of the evolution of religious ideas, but also for filling in an important part of the background of the environment of infant Christianity.

Why, then, were these books cut out? Were the subsequent Christian Orthodox deterred by religious scruples, or were they afraid to circulate this information? Hippolytus himself seems to have had no such hesitation; he is ever delightedly boasting that he is giving away to the multitude the most sacred secrets of others; it seems to have been his special *métier* to cry aloud on the house-tops what had been whispered in their secret chambers. It was for him a delicious triumph over 'error' to boast, 'I have your secret documents, and I am going to publish them!'

Why, then, should those who came after him hesitate? Surely they were like-minded with Hippolytus, and would have been as delighted as himself in humbling the pride of the hated Mystery-institutions in the dust? Can it possibly be that they saw far more clearly than he did that quite other deductions might be drawn from his 'startling revelations'?

THE NAASSENES

That far other deductions could be drawn from the Mystery-rites and Mystery-myths was at anyrate the view of a tradition of early Jewish and Christian mystics whom Hippolytus calls Naassenes. The claim of these Gnostics was practically that Christianity, or rather the Good News of the Christ, was precisely the consummation of the inner doctrine of the Mystery-institutions of all the nations; the end of them all was the revelation of the Mystery of Man.

It is further to be noticed that these Naassenes, 'who call themselves Gnostics' (v.2), are the very first school of Christian 'heresy' with which Hippolytus deals; he puts them in the forefront of his Refutation, as being, presumably, in his opinion, the oldest, or, at anyrate, as representing the most ancient form of Christian 'heresy.'

Although the name Naassene (Ναασσηνοί) is derived from the Hebrew Nahash (Serpent), Hippolytus does not call them Ophites; indeed, he reserves the latter name to a body to which he also gives (viii. 20) the name Caïnites and Nochaïtæ (Νοχαϊταί)–? Nachaïtæ, again, from Nachash and considers them of not sufficient importance for further mention.

These Naassenes possessed many secret books or *apocrypha*—that is, books kept back from general circulation—and also regarded as authoritative the following scriptures: *The Gospel of Perfection*, *The Gospel of Eve*, *The Questions of Mary*, *Concerning the Offspring of Mary*, *The Gospel of Philip*,

The Gospel according to Thomas, and *The Gospel according to the Egyptians*. All of which points somewhat to an Alexandrian or Egyptian circle."[55]

The convoluted belief system of Gnostic Christians inverts the Judaist understanding of the Firstborn and Second Born Sons. That said, once this inversion is properly understand, the Gnostic system perfectly explains the trap of Christianity for Gentiles and the later tenets of Kabbalah which flip Gnosticism on its head to return the belief system of Gnosticism back into the Hellenized Judaism of the Alexandrian Jew Philo Judæus. The Gnostics recognized that there were two types of Light in the Torah, the Light of Darkness of the Fourth Day in *Genesis* 1:14-19 which is the Firstborn Son of the highest form of the gods, meaning the Nothingness above the One as it shines through from the Moon and the stars; and the Light of Day, which is the Daylight of the Sun.

In order to disguise their worship of Satan, the Gnostics invented a cosmology which made the source of the Light of the Sun, Yaldabaoth, Samael, the Male Aspect of Satan. Yahweh is not Satan in traditional Judaism. Yahweh is a real bastard, but he is not Satan. Satan is a much higher god than Yahweh. The Gnostic Demiurge of the Light of the Sun created the Evil World of Matter. The Gnostics revealed the fact that Yaldabaoth (Yahweh) was the Second Born Son of Nature, and was created by Barbelo/Sophia, who was in fact, in spite of the Gnostic inversion, the Wisdom of Chaos, the Evil Female Half of the Godhead, and tied to the Moon and the Sub-Lunar regions of demons, Matter and irrationality. In Judaism, Evil is Good. The Holy Spirit of Wisdom in Judaism, Asherah/Shekinah, became Gnostic Sophia, who was the goddess of the Dark Light, the Moon, Nature and Night, and had hovered over the waters of Chaos in *Genesis* 1 to produce the Earth.

This is the Jewish version of the Greek system in which Gaia, the Mother goddess of the Earth, gave birth to Uranus, the Father god of the Heavens who muddles creation for the other children of Gaia, who reside on or in the Earth, but are smothered by Uranus who was then pressed tightly against Gaia to form one androgynous body out of the two gods. The Mother, Gaia, who is the Earth and Material World, came before Uranus, the Sky, who was her son. The Sky then began to impregnate Gaia with additional children. Uranus it the god above and the rebellious and ignorant Yaldabaoth is the god of the Jews Yahweh, who in the Greek system was Kronos the son of Gaia who castrated Uranus and sent him off from Gaia's body to form the Sky, which separated the androgyne godhead into two distinct bodies of Heaven and Earth, with the Mother in the Jewish system being Shekinah of the Earth and the Father being Kronos or Saturn, Yahweh of the Seventh Heaven. Each of the Seven Heavens is one of the Seven Robes that Mother Earth, Shekinah/Gaia wears, and she is the Black Mantle and the manifestation of the Dark Light turned into the Material World be the Dayligh. Only when Gaia/Shekinah is again pressed against Uranus who was replace by Saturn/Kronos/ Yahweh, will the androgyne and the balance of the opposites of Male and Female be restored in the syntheses of the androgynous godhead Yahweh/Shekinah, or Uranus/Gaia tightly embracing one another once again as one

body with two aspects, like an atom with its protons and electrons. The balance of human beings who were initially formed in this androgynous image will only be restored when they too become androgynes. The Earthly Temple of Shekinah must be rebuilt so that the it can rise to the Heavenly Temple of Yahweh for the bonding of the androgynous godhead to be complete, just as semen must unite with the egg for the two Serpents of Sunlight and Dark Light to bond into the *Logoi Spermatikoi* of creation, like the dualistic strands of what we now know to be DNA.

Richard Bocklesby wrote in 1706,

> "III. The visible Heaven consider'd under this Notion as the *Mundane System of all-comprehending Amplitude* was the Pagans Supreme Deity: But they often consider it under another Notion, *as the supernal part of the World*, and in this Notion they must necessarily make it the Supreme of their Deities. For seeing the World (according to their Hypothesis) is a World of Deities, it naturally and necessarily falleth to the share of the Supernal part of the World, to be the Supreme of Deities. (*t*) *Universal Mundane Nature* (saith *Varro*) *is divided into Heaven and Earth*, *which is the Ancient Division*. *The supernal Places and those of the Gods, are called the Heavens: The places below and those of Men*, *the Earth. Heaven is of a twofold acceptation*: *The highest part of it where the Stars are*, *is called Heaven*; *and that which Pacuvius pointeth at*, *the next Circumambient*, *which surroundeth and containeth the Earth*. *Heaven and Earth are the chief Gods. These Gods are the same with* Serapis *and* Isis *in* Egypt, Taautes *and* Astarte *amongst the Phenicians*, Saturn *and* Ops *in Latium*. *For Heaven and Earth are* (*as the Samothracian Mysteries teach*) *Dei magni*, *the great Gods*, *which are call'd in Samothrace*, θεοὶ δυνα οὶ, *and in the Books of the Augurs*, *Divi potes*, *the potent Gods*. This pair of Deities the Ancients renown'd for their Beneficence (*u*) stiled them *Jupiter and Juno*, *the grand Parents of things: Heaven or Jupiter is stiled Father*, *and the Earth hath the name of Mother*. **{The Gnostics often referred to the "Parents".—CJB}** The one was suppos'd, to be of *Active Virtue* and *Masculine Nature* (for Heat, Fire and Soul in Generation is from Heaven, where there are innumerable immortal Fires,) the other was thought of Feminine Passive Nature (as the *Scythians* in *Herodotus* (*w*) suppose the Earth to be the Wife of *Jove*,) whence the Athenians (*x*) made them their Nuptial Deities. The one they suppos'd of *subject* Nature, the other *dominant* and *ruling*, agreeably to the natural notice of their Minds (that the Heavens rule,) and as the Poet representeth them. (*y*) *Behold me* Acmonides *King of the broad-breasted Earth*. *Acmonides* (saith the Scholiast) is Heaven, the same with *Jove*. In stiling him *Acmonides* the Poet seemeth to have respect, both to his usual Name *Chronides* (for *Acmon* in *Hesychius* is interpreted *Chronos*,) and also to the Name of the Sidereal Heaven, which is called Ἀκμὼν, (*Acmon*) from its steddy unwearied Motion. Which Sidereal Heaven (whether consider'd as universal mundane Nature All-comprehending, or as the supernal part of the World) was accounted by the

Pagans *Animate* and *Intelligent* mundane Nature, otherwise they would not accounted it *Jove* their Imperial Majesty of Heaven. For they deify'd *Heaven* and *Earth*, because they suppos'd them *Animate* and *Intelligent*, as the Writer *de placitis Philosophorum* discourseth of the Men of ancient times. (*z*) *The Notion of God in their Minds had its rise from the appearing Stars*, *seeing them the causes of very great Harmony*, *and beholding the stated orderly Succession of Day and Night*, *Summer and Winter*, *Risings and Settings*, *and the Animals and Fruits brought forth by the Earth*. *Wherefore Uranus seem'd to them to be the Father*, *because the pouring out Water is as the emission of Seed: But the Earth the Mother, because she receiveth the Seed and bringeth forth.* The Men of ancient times deify'd the Stars together with Uranus (Heaven:) So the Orientals (*a*) *worshipped the Sun together with Heaven*, *Antiquity call'd the Sun the Eye of Jove*; whence it appeareth, that the first Original Pagan Theism was the deifying *Heaven* (the Mundane System,) the making this their Jove.

But *Varro* observeth from *Pacuvius*, that there is an Heaven on this side the Sidereal Heaven, that the ambient Air is stiled *Jupiter* (whose Temple was perforate (*b*) *ut videatur Divum*, *id est Cœlum*, *that the Air-Heaven may be seen*,) which *Air-Jupiter* was look'd upon (*c*) *Omnipresent* and *Omniscient*, had the Supreme Attributes communicated to him, is stil'd by the Poet *Virgil*, *Pater omnipotens*, and is so confounded with the great universal *Jove*, that *Theon* the Scholiast upon *Aratus* supposeth, that this Hemistich—[***] (*for we are his Off-spring*) may be understood of the Air, which is stiled by him [***] the *Physical Jupiter*. The mean and sottish Conceits which the Greeks and Romans had of their *Jupiter-Father*, appear in the Verses of *Ennius* touching this *Air-Jupiter*. (*d*) To this Sense; *The Air as the Greeks call it*, *which hath various Transmutations*, *is* Jupiter, *the Helper of Men*, *Cities and Cattel*, *the Father-King of the Gods and Men*. The vulgar Notion of the Pagan *Jove* is of great Affinity with this *Air-Jupiter* (for by *Jove* they commonly understood the Power of the Air that thundereth and lightneth;) who hath also the Name of *Diespiter*, and was the President of Day; the superiour part of the World being under the Presidency of *Jove*, and the inferiour part under *Hades* or *Pluto*. So the Gods were distributed into *Dii Superi* and *Inferi*; which distribution of them probably had its Origin only from a distribution of the parts of the Universe; for (*e*) they that derive it from the *Persian Ditheism*, have not alledg'd any sufficient Reason for their Opinion."[56]

Leviticus 17:1-7 discloses the fact that Jews were sacrificing goats to Satan in the Wilderness (Satan's Mansion) at the time of its writing,

"Any Israelite who sacrifices an ox, a lamb or a goat in the camp or outside of it instead of bringing it to the entrance to the tent of meeting to present it as an offering to the Lord in front of the tabernacle of the Lord—that person shall be

> considered guilty of bloodshed; they have shed blood and must be cut off from their people. This is so the Israelites will bring to the Lord the sacrifices they are now making in the open fields. They must bring them to the priest, that is, to the Lord, at the entrance to the tent of meeting and sacrifice them as fellowship offerings. The priest is to splash the blood against the altar of the Lord at the entrance to the tent of meeting and burn the fat as an aroma pleasing to the Lord. They must no longer offer any of their sacrifices to the goat idols [Or *the demons*] to whom they prostitute themselves. This is to be a lasting ordinance for them and for the generations to come.'"—NIV

This indicates that the Jews used to sacrifice goats to the gods of goats in mimicry of the Egyptians (Mendes, etc.) and Greeks (Pan, etc.), for if it had been otherwise *Leviticus* would not have expressed this prohibition against the practice. But despite this condemnation of the practice of sacrificing goats to Satan, the Jews continued the ritual on *Yom Kippur* when they sacrificed the Scapegoat to Azazel in order to give the "Other Side" its share. They did this to maintain balance, appease both Satan and Yahweh, prevent Satan from interfering with their offerings and prayers to Yahweh, transfer their Jewish sins to the Gentiles, and to obtain the assistance of both sides and render Satan their advocate and deceitful and dishonest prosecutor of the Gentiles in the Heavenly Court. Yahweh is a Cacodæmon who harms the Jews when he catches them worshiping other gods so they conceal their sacrifices to, and consequent worship of, Satan by euphemistically calling their offerings to Satan "gifts" or "bribes".

In 1706, Richard Bocklesby described the ancient Jewish practice of sacrificing goats in the Wilderness to Satan, which as a Christian he obviously misinterpreted by presuming that it was simply impossible for Jews to have sacrificed goats to Satan despite the fact that they did, because doing so would have contradicted their own expressed laws and apparent beliefs and therefore the Jews could not possibly have practiced an internally contradictory religion,

> "They are commanded to bring the Animals which they kill'd, *unto the Door of the Tabernacle of the Congregation*, and their Blood was to be *sprinkled upon the Altar*, that the Children of *Israel* might no more offer their Sacrifices מיריעשל *Dæmonibus* [***] *to the Goat-like Demons*, Lev. 17. 3-7. whence it is manifest, that these Demons call'd in Scripture מיריעש *the Ragged* or *Hairy*, **{like Ishmael and Esau—CJB}** because they usually appear'd in the shape of Hairy Goats (whence one sort of the Heathen Gods were *Ægipanes* or *Capripedes Panes*, *Fauns*, *Goat-footed Satyrs* and *Sileni*, as the elder sort of Satyrs were called) are such as the Theurgical Theologers above-mention'd account the bad sort of Demons. Agreeably whereunto the Stone μνιζŏειν (which the *Chalday* Oracles prescribe to be sacrificed, to drive away the bad sort of Demons) is thought to have its name from (*d*) *Menos Sehirim*, which signifieth its virtue of driving away the *Ragged or Hairy*; and *Procopius* (*e*) calleth the *Sehirim* [***] *a material and tenebricose sort of Demon*. But

although the *Sehirim* to which the *Israelites* sacrificed, were of that sort of Demons which the Theurgical Theologers accounted *bad Demons*; yet the *Egyptianizing Israelites* accounted them good Demons, as is evident from the mighty Veneration and Affection, which the Egyptians had for Goats. (*f*) They religiously abstain'd from killing them, and certain of their Women thought it Religion, to prostitute their Bodies to the Sacred Goats. They put the Name *Mendes* (a Goat) upon the God *Pan*, and the *Mendesians* (a People of *Egypt*) thought it a matter of Honour to bear the Name of *Mendes:* They erected Statues in the Temples in Honour of them [***] *they deify'd the Goat*, and were so madly addicted to the Goat-Religion, *that the Priests who succeeded their Fathers in the Priesthood*, *were first of all to be initiated unto this God*; and *Maimonides* saith of this and some other Animals, *They were of highest esteem amongst Idolaters*. The *Israelites* therefore that sacrificed in the Wilderness to the *Sehirim*, did not account them evil Demons: In sacrificing to those Demons they did not design to propitiate the Devil under the Name of *Azazel*, as the principle cause of their Evils: had they suppos'd *Azazel* the Prince and Chieftain of them, they could not have suppos'd him to be the Devil."[57]

Bocklesby was intimately familiar with the fact that the Jews of his day and before avowed that the Scapegoat of the Day of Atonement was gifted to Satan, not Yahweh. He wrote, *inter alia*,

"'Yet the Jews cannot deny, that besides this sort of Angels there are Spirits, that are formally and morally evil; but these they place not in any of the three Classes, nor do they suppose them to be created by God, nor that they fell from God by any lapse; but they suppose them generated by an impure and carnal commixtion with Makind, which they fable many things touching Lilith Adam's first Wife, that afterwards degenerated into an evil Spirit.' This last Clause of this learned Man's Account of the *Jews* Demonology [A. Hulsius, *Theologiæ Judaicæ Pars Prima de Messia*, Bredæ, (1651/1653), pp. 71-72.] agreeth with a Tradition of theirs reported by *Maimonides*, (*z*) *that for the space of* 130 Years *intire in which* Adam *was rejected*, *he begot meer Demons*. That other Branch of this account of the *Jews* Demonology touching יכאלם הלכה *Angels of Punishment or Torment*, is doubtless agreeable to the Sense of the Hebrew Writers. (a) For they suppose, that some of their perfect Angels are good and others are bad; the Name which they give to the good Angels is תרש יכאלם *Angels of Ministry*, bad Angels they call יכאלמ הלכח *Angels of Punishment or Torment*; and the Head of this sort of Angels is Samael, דאלם תומה *the Angel of Death* (as the (*b*) *Jews* call him) who is supposed to kill Mankind and other Animals. But this punitive sort of Angels is considr'd by the Jews, not as *Tormentors* only, but as *Tempters* also of Mankind. **{Jesus not only serves the useful Satanic role of providing Divine Punishment for the Jews, which**

redeems them and makes them fear God and study the Torah; Jesus also serves the much needed role of tempter into idolatry which seduces the weak and mixed Jews into embracing Christianity. This removes the impurity of the mixed multitude and unrectified Root Soul of Cain from the Jewish People, which hastens the arrival of Messiah Son of David and the Messianic Age. Jews often refer to Satan and Jesus as the "Tempter", which demonstrates their identity as one being.—CJB} For they discourse, that Mankind Sin (*c*) by the seduction of the Serpent, (*d*) that *Samael* rode upon the Serpent for bigness like a Camel **{*Pirke de Rabbi Eliezer* explained that the Serpent initially had the form of a Camel before the gods cursed it to crawl on its belly without legs as its punishment for giving humanity Knowledge. Samael is said to ride this Serpent/Camel, especially in the context of the Garden of Eden when he tempted Eve. Lilith is often depicted riding the Serpent in the form of her having a Serpent or Serpents for legs from the waist down and a human torso and head. Maimonides made note of these beliefs, as well.[58]—CJB}**, when he tempted *Eve* (which is one of their portentous Conceits,) that Satan hath his name (*e*) from הטש, *for he it is*, *that causeth Man to decline from the way of Truth*. *Asmodeus* (whom the Jews suppose the King or Head of Demons) is in all probablity deriv'd (*f*) from the Persic [***] (*Azmoud*) *tentavit*, *ad malum solicitavit*, he tempted or solicited to *Evil*, and therefore signifieth the *Tempter*. So (*g*) מירש mentioned by *Moses*, *Deut*. 32. 17. which the Jews suppose to be evil Spirits that come out of the Waters, are said to have their name from *devastating* or *destroying*, *because they devastate a good Mind with bad Opinions and Affections*. In some sense therefore the Jews acknowledge not only *Demons the Tormentors*, but Demons *the Sinners*; for they acknowledge Demons the Tempters. And although *Trypho* the Jew plainly denieth the lapse of Angels, and for this Reason objecteth Blasphemy against *J. Mart.* (*h*) [***] *thou affirmest*, *that Angels have sinned and apostatiz'd from God*; yet there are several Passages cited from the Hebrew Theologers, that are plain acknowledgments of the lapse of Angels, and some others that sound that way. Of this Nature (*i*) are the certain sayings of *R. Eleasar*; The evil Angels were driven out of Heaven [***] *by an igneous Sceptre*, Samael *and his Armies God cast them out of Heaven*, Aza *and* Azael *were two Angels that accus'd their Lord*, *and God cast them headlong out of the holy place*. The Cabalistical Book *Zohar* treating of lapsed Angels saith; *God threw them down headlong bound and enchained*; *these were* Aza *and* Azael. And in another ancient Book (of the death of *Moses*) it is said of them, *descending from Heaven they corrupted their way*. So in *Jonathan*'s Targum *Samchazai* and *Uziel* (the same with *Aza* and *Azael*) are said *to have fallen from Heaven*, and are suppos'd to have begotten Giants. In some degree therefore the lapse of Angels is notic'd and acknowledg'd in the Hebrews Theology, as may be farther understood from this Rabbinical Name of the Prince and Head of them (*k*) דורמ which signifieth *an*

Apostate, and therefore an acknowledgement of the lapse of Angels. Which is also implied in several other Rabbinical Names of the Head of them; as (*i*) סגיהג לארש, the *Prince of Hell*, שאר לכ ויגטשה the Head of all the Satanæ, as these evil Angels are call'd by the Talmudists. ורש לש ימור *the Prince of Rome*, as *R. Bechai* calleth *Samael*, agreeably to the Sense of the Apocalypse; for *Samael is nothing else but Satan himself*, as *Maimonides* saith (of whom as also of *A. Ezra* a learned Writer reporteth, (*m*) that he is of Opinion, that there are no Demons.) To signifie, that he is Aerial and *the Prince of the Air*, one of the Targums saith of *Samael*, that *he flyeth as a Bird*, and he is said *to have caused Death to all the World*, agreeably to his Rabbinical Name, *the Angel of Death*. To these Rabbinical Names I will subjoin (with design to illustrate it) the name of *Beelzebub*, or rather *Beelzebul*, which is now no Rabbinical name, but was in our Saviour's time of ordinary and familiar use amongst the Jews, to signifie *The Prince of Devils*. Touching the Reason of this Name, the best learned profess themselves ignorant (*n*) and are unsatisfied with the usual accounts; I will therefore propose this Conjecture. As the Jews in and before our Saviour's time Philosophic Paganiz'd in several of their Notices: So *Beelzebul*, seemeth to be the same with ἄζχων τῆς ὕλης, or Δαίμων ὕλας, the presidentiary Ruler of the matter, (which Notion of the Devil *Athenagoras* probably deriv'd from the Jews; **{Athenagoras was a Platonist and more likely derived his notion that the "Black One" Satan has been entrusted with ruling over Matter and its Forms from the Platonists and the Gnostics. Plato had said that the Body holds the Soul captive as its prisoner and the Gnostics generalized the concept to the sub-Lunar Material World, as had the Platonists before them.—CJB}**) for לוכו *Zebul* is the same with κὄπρος, which in the Orphic Verses signifieth the matter.

> Ζεῦ κύδιστε, μέγιστε Θεῶν, ἐιλυμένε κόπρῳ.
> *Jupiter most Illustrious*, *the greatest of the Gods*,
> *Involv'd in Dung or the Matter*."[59]

It is demonstrably the case that the Jews had mimicked the Egyptians and Greeks in their sacrifices of goats to Azazel and that they perceived these to be sacrifices to Satan, the God of the Gentiles. It is obvious that the Jews had always revered Azazel because the Old Testament repeatedly states that the Jews hated Yahweh and worshiped foreign gods whom they loved. It is certain that the Jews in the early First Century believed that Azazel was Satan as is proven by I *Enoch* 8-10, and the writings of Origen, which texts straddled the First Century and stated that Azazel is Satan. The devout Christian Bocklesby was desperate to deny this reality because it proved beyond any doubt that Jesus was sacrificed to Satan and that Jews regularly and consistently made sacrifices to Satan throughout their entire history and centuries later attempted to disguise this fact by styling the sacrifices as "bribes" and "gifts" rather than sacrifices to a Demon, which is what they obviously were doing. Bocklesby was

very much aware of the fact that the Jews themselves discussed the fact that Azazel was Samael and Samael was Satan. What Bocklesby refused to believe is the fact that the Jews, like the Romans and Greeks, offered sacrifices to the good gods and the evil gods, so that no gods would harm the Jews, and so that every god would destroy their enemies. The Jews obviously engaged in Demonolatry, as do the Christians.

The "Wilderness" was thought to be the domain of snakes and of the Serpent Satan. The *Yom Kippur* Scapegoat was brought into the Wilderness to be sacrificed to Satan far away from the Sanctuary, so that Satan would not be present to interfere with the Jews' sacrifices to Yahweh in the Temple. Moses lifted up the Brazen Serpent Nehushtan in the Wilderness. The ancient Jews sacrificed goats in the Wilderness to Satan. There is a lengthy section demonstrating the identity the Judaists made between Gentiles and goats, including Jesus, Esau, the Scapegoat and Pan, Mendes, etc. in my book *Rise Above the Gods Who Hate Us*.

When Christians eat the Eucharist, they are eating the flesh and blood of the sacrifice of the Scapegoat and Sin Offering Goat, like Priests, but also like Satan himself who consumes the Scapegoat. By worshiping Jesus and prostrating themselves before idols of Jesus, who is a Scapegoat and a Sin Offering Goat, and who is the reincarnated Soul of the Human Goat Esau, the Christians make of Jesus a forbidden "Goat Idol" and seductive Demon who induces idol worship.

I *Corinthians* 12:1-3 reveals the fact that Gnosticism predated Paul's writings and that the Gnostics cursed Jesus because Jesus was the cursed Serpent (*Genesis* 3),

> "Now about the gifts of the Spirit, brothers and sisters, I do not want you to be uninformed. You know that when you were pagans, somehow or other you were influenced and led astray to mute idols. Therefore I want you to know that no one who is speaking by the Spirit of God says, 'Jesus be cursed,' and no one can say, 'Jesus is Lord,' except by the Holy Spirit."—NIV

Origen wrote in *Contra Celsus*, his polemic against a Pagan critic of Christianity, that the Ophite Christians cursed Jesus, which is certainly what Paul was referring to,

> "CHAPTER XXVIII.
>
> With some such object as this in view does Celsus seem to have been actuated, when he alleged that Christians term the Creator an accursed divinity; in order that he who believes these charges of his against us, should, if possible, arise and exterminate the Christians as the most impious of mankind. **{This is firm proof that the "Orthodox Christians" felt an urgent need to hide the real meaning of Christianity, because the Gentile critics of the Christian religion, including Celsus, threatened to exterminate Christians for calling the Demiurge an Evil Being for manufacturing the material world and cursing the Serpent which had blessed Humanity with Knowledge. The "Orthodox" pretended away the true and original nature of Christianity by calling it a "Heresy", which not only enabled them to**

survive Gentile wrath, but assisted them in duping Gentiles into adopting the Satanic faith of Christianity. The Greeks very much admired and worshiped the Platonic Demiurge as the beautiful Orphic Creator God Phanes Protogonus.—CJB} Confusing, moreover, things that are distinct,[2] he states also the reason why the God of the Mosaic cosmogony is termed 'accursed,' asserting that 'such is his character, and worthy of execration in the opinion of those who so regard him, inasmuch as he pronounced a curse upon the serpent, who introduced the first human beings to the knowledge of good and evil.' Now he ought to have known that those who have espoused the cause of the serpent, because he gave good advice to the first human beings, and who go far beyond the Titans and Giants of fable, and are on this account called Ophites, are so far from being Christians, that they bring accusations against Jesus to as great a degree as Celsus himself; and they do not admit any one into their assembly until he has uttered maledictions against Jesus. See, then, how irrational is the procedure of Celsus, who, in his discourse against the Christians, represents as such those who will not even listen to the *name* of Jesus, or omit even that He was a wise man, or a person of virtuous[2] character! What, then, could evince greater folly or madness, not only on the part of those who wish to derive their name from the serpent as the author of good,[3] but also on the part of Celsus, who thinks that the accusations with which the Ophites[4] are charged, are chargeable also against the Christians! Long ago, indeed, that Greek philosopher who preferred a state of poverty, and who exhibited the pattern of a happy life, showing that he was not excluded from happiness although he was possessed of nothing, termed himself a Cynic; while these impious wretches, as not being human beings, whose enemy the serpent is, but as being serpents, pride themselves upon being called Ophites from the serpent, which is an animal most hostile to and greatly dreaded by man, and boast of one Euphrates[7] as the introducer of these unhallowed opinions."[60]

The Gnostics used to regularly curse Jesus, just as the Serpent was cursed, and just as the Scapegoat was cursed, scourged and spat upon on *Yom Kippur*, and just as the Suffering Messiah Son of Joseph was cursed to be scourged and crucified as the Scapegoat and Substitute King (*Isaiah* 50:6). The Christians clearly identified Jesus as the Serpent and as the Messiah Son of, and Reincarnation of, Joseph. This is solid proof that the in earliest Christian times the Suffering Messiah was believed to be the Messiah Son of Joseph and that the Messiah Son of Joseph is the incarnation of the Serpent, Satan, Samael.

In an article entitled,"Did the Gnostics Curse Jesus?", Birger A. Pearson cited several instances which evince the fact that the Gnostics generally believed that Jesus was the Serpent and the Messiah Son of Joseph, including a reference in Hippolytus to the Peratics' view which effectively states that Jesus was the reincarnation of Joseph; and there is a very interesting reference which expresses the view that Jesus dangles from the Cross like a low hung fruit on the Tree of Death and like the Serpent enticing

Christians to indulge in the Fruit of Knowledge,

> "Now in Hippolytus' *Refutatio* 5, 16, 9-10 we are informed that the 'universal serpent,' the object of the Peratics' veneration, 'in the latter days, in the time of Herod, appeared in the form of a man, **born according to the image of Joseph.'**[10] Again, in 5, 17, 8, we read that 'no man can be saved or ascend apart from **the Son, who is the serpent.'**[11]
>
> The symbolic equation of Christ and serpent in Hippolytus' account of the Peratic teachings is corroborated by Pseudo-Tertullian's remarks concerning the Ophites. In *Adversus Omnes Haereses* 2 it is stated that the Ophites exalt the serpent even above Christ himself, 'for he (i. e., the serpent) . . . gave us the origin of the knowledge of good and evil.'[12] We are further informed that 'Christ, in his gospel, imitates that serpent's sacred power by saying, 'As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up."[13]
>
> Epiphanius also knows of the Ophite identification of Christ with the serpent: 'Their serpent claims that he is Christ; more correctly not the serpent himself (for he has not the power of speech), but the devil, who has inspired this notion of theirs.'[14]
>
> [***]
>
> It seems to be latent, for example, in the Apocryphon of John in the passage where 'Christ' reveals to 'John' that it was he who taught Adam and Eve to eat of the tree of knowledge.[15] It seems also to lurk in the background of the Valentinian *Gospel of Truth* where, after Jesus Christ is praised as the one through whom enlightenment comes to those in the darkness of oblivion, there occurs this esoteric passage:
>
> > He enlightened them; he gave (them) a path. This path is the truth which he taught them. Because of this Error [the Demiurge Yahweh] became angry with him, persecuted him, oppressed him, cursed him.[16] He was nailed to a tree; he became a fruit of the knowledge of the Father. He did not, however, destroy (them) because they ate of it. But to those who ate of it, he granted that they should become joyful because of this discovery.'[17]"[61]

The Judaists also regular curse Jesus by referring to him with the acronym "YESHU" meaning "May his name be blotted out forever" which is also applied to Haman and the Amalekites, to the Serpent Satan and to all who are cursed. The Jews used to keep spittoons in their synagogues into which they would ritually spit when mentioning Christians or Christ, just as they would spit on the Scapegoat on *Yom Kippur*. Epiphanius recorded the fact that the Jews would curse Jesus three times a day during their daily prayers from the earliest Christian times and said, "Accurse doth God the Nazoraioi."[62]

One of the reasons why Jesus is cursed is because he is the Unripe Fruit of the Tree of Death. It takes 6,000 years for Creation to Ripen and for its Fruits to become Ripe, Kosher and Clean to eat. Jesus was given to the Gentiles so that they would tend the

Tree of Death until its Fruit becomes Ripe. Gentiles do this by slaving for the Jews and providing the Jews with Gentile insights, Science, Technology, Philosophy, etc. Gentiles also do this by killing one another off. That is how the Gentiles act as Gardeners of the Tree of Death and Vinedressers of the Serpent Shezmu. Until the Fruit is Ripe, until Jesus, Satan, the Evil Serpent and the Tree of Death and the Grapevine become Kosher, until the Pig returns to Israel, Jesus must be cursed. And the earliest Christians cursed Jesus to ensure that he is a War Curse upon the Gentiles. Jews have also always cursed Jesus so that he is a War Curse upon the Gentiles. The modern Hebrew word for Jesus is itself a curse, *Yeshu*, "May his name be erased!"

Christians are Idolaters who do not know the God of Israel, but instead worship Satan. Paul revealed to Christians that they are cursed in I *Corinthians* 16:22,

> "22 If anyone does not love the Lord, let that person be cursed! Come, Lord! [The Greek for Come, Lord reproduces an Aramaic expression (*Marana tha*) used by early Christians.]"—NIV

Christianity took much from the Greek and Egyptian Mystery Religions, including their rites, gods and Cosmology. The Temple of Samothrace was the hub of the Mystery Schools. The Kabbalists also mimicked the Mystery Schools and the messianic and mystery aspects of Gnostic Christianity. The Kabbalists, like the Samothracians, worship the phallic idol, do not openly speak the names of their gods instead reserving them for incantations, and believe the "Great Mother" Shekinah is near to them and watches over them safeguarding them from danger just as the "Great Mother" Cybele, Gaia, Rhea, and Demeter had done among the Greeks and Phrygians. The Samothracian cult lasted well into the Christian era and was extremely popular and influential. They welcomed all races and religions into the initiation and the immensely wealthy Alexandrian Jews were certainly thoroughly familiar with their secret beliefs and rites. In 1706, Richard Bocklesby described many of the correspondences between the Greek Mystery Religions and Christianity which evinces the fact that the Christian Jews were mimicking the Greeks,

> "VI. The Apostle denominating Christ's Religion *The Mystery of Godliness* alludeth (as is generally suppos'd) to the Heathens Popular-religious Mysteries, The *Isiac*, *Mithraic*, *Eleasinian*, *Samothracian* and such more. These have so great a correspondence to the Mystery of Godliness, that the Apostle may reasonably be thought to allude to them, and to oppose them to the Mystery of Christianity. For Men were not natively Intrinsicks of these Mystick-religious Institutions, but became such by an Initiation as they are not born Christians, but are made such by being initiated into Christianity. As they are initiated into Christianity by Baptism, so the Gentiles, (*e*) *sacris quibusdam per lavacrum initiantur*, are initiated into some of their *Sacra* by Washing. (*f*) *Ilyssus* a River in *Attica* was made use of in this Rite, there a lustration was wont to be made in the lesser *Eleusinian* Mysteries, by which they pass'd into the greater.

Καθαρμὸς was a principal part of the these Religions (usually a very operose and tedious one, a Shop of Purgations) whereby they acknowledg'd the Impurity of Mankind in their now natural state. They suppos'd also (in consort with Christianity) that those who were not initiated, were in the state of Profaneness; for with them (*g*) [***] *the Profane and the Unpurg'd were the same.* Christianity initiateth Men by teaching them a certain Doctrine of Fundamentals: So the lesser *Eleusinian* Mysteries had (*h*) [***] *a certain Foundation of Doctrine* (to prepare them for things to come after) but in the greater Mysteries Men were learners no more. They were suppos'd to be Converts to God, Piety, Humanity, and good Life, from their evil Opinions and evil Life, upon account of which Conversion (answerably to the Christian Baptism) they had their Lustration, (*I*) *as those that did what they ought*, *relinquish their atheous Opinion*, *and turn to the true Tradition*. (*k*) They relinquish'd the wild kind of Life which they liv'd before, and when they were initiated into these Mysteries, thought themselves bound to eximious good life, to eschew Sins and to exceed other Men. They were a Generation of Pagan Saintists, and their Institution a Mystery of Pagan Sanctity and Godliness; for upon their Initiation they were said [***] *to come into Godliness*, their Mysteries were instituted [***] *for Discipline and amendments of Life*, they were called τελεταὶ, as bringing Men to perfection of Life, and *Cicero* saith of them. (*l*) *Athens seemeth to me*, *to have produc'd and introduc'd into human Life many eximious and divine things*, *but nothing better than those Mysteries* (the Eleusinian) *by which from a wild and ferine Life we are polish'd and mitigated to Humanity*; *and which as they are called* Initia, *so we have known them indeed the beginnings of Life*. (*m*) *This is the Gentiles Regeneration*. But in the Mithraic Sacra Water was not us'd, instead thereof Honey was poured upon the Hands of the initiated, with a Charge (*n*) [***] *from all that is Evil*, *Mischievous and Flagitious*.

The *Eleusinian* Rites were not only the beginning of Life, but (*o*) *expiatio cadis* an Expiation of Guilt (like Christian Baptism) the Eleusinian Lustration was a Preparation to the Sacra (as Christian Baptism is;) and as Baptism is called by the ancient Writers [***] *Illumination*: (*p*) *So by the Eleusinian Lustrations Souls were suppos'd to be purg'd from the Contagion of things Mortal*, *and to be qualified for the Contemplation of divine things.* As by entring into Christianity and Godliness Men become near unto God, his Domesticks, Societists and Citizens: So these Religious Mystic Institutions of the Pagans were for God-society, the Intrinsicks of them were look'd upon as God-societists, that had more especially the Presence, Converse and Society of their Gods, and were made nigh unto them. As Apuleius speaking of his Initiation saith (*q*) *Deos Inferos & Deos superos accessi coram & adoravi de proximo*, I came into the Presence of the Infernal and Supernal Gods and most nearly ador'd them. The Intrinsicks of these Paganical Institutions were suppos'd, to be in the State of Holiness and Happiness, of Sanctity and

Beatitude, as Christian Believers really are. (*r*) *Initiati credebantur Deos habere in periculis prasentissimos*, *& ipsos fieri Sanctiores & Justiores.* The initiated into the Samothracian Mysteries were suppos'd, to have the Gods most nigh unto them in Dangers, and themselves were suppos'd to be made more Holy and Just, upon account of which mighty advantages many Men of ancient times defir'd to be initiated into these Mysteries; and the like advantages were suppos'd to accrue from the *Eleusinian*. From those Mysteries saith *Cicero* (*s*) *We have not only the benefit of living joyfully*, *but of dying with better Hope*. It was thought, that the Mysticks of this Institution were absolved from their Sins after Death, that they liv'd with those Gods whose Religionists they were, and that they were more honourable and happy than others in the other World. By *Sophocles* these Mysteries are represented (answerably to Christianity) as Saving to Mankind. (*t*)

In Hades they have Life, *these*
Sacra that have seen,
With others all is bad, *these are*
the happy Men.

They that saw these *Sacra*, are said to have seen (*u*) [***] *many arcane Sights*, the appearances of the Gods; to which the Apostle may reasonably be thought to allude, when he saith, *God was manifest in the Flesh*.

VII. His allusion to the *Popular-pagan Mysteries*, not the *Philosophic*, is of great remark, both for the right understanding the Deities of these Pagan Religious Mysteries and for right understanding the Christian Religion and the Deity thereof. For it sheweth, that the *Demiurgus* in the Eleusinian Mysteries was the Popular Pagan *Jupiter*, not the Platonists [Nous], or Logos (*w*) as some suppose. For this Platonic Deity is not a Popular Pagan Deity (a Deity of the Pagans Religion and Laws) but is an arcane Philosophic Deity, and therefore could not be the *Demiurgus* in the *Eleusinian* Mysteries, which are far more ancient than the humour of Philosophizing amongst the Greeks. Much of Nature (probably) there was in these Mysteries, because the supreme Deity of the Popular Pagans was universal mundane animated Nature: But the Platonists Logos is transcendent thereto, and therefore transcendent to the *Eleusinian* Institution, which if it was a Traduction from *Egypt*, yet it was nothing more than a Popular-pagan Traduction (of which Nature there were many Traductions from *Egypt:*) But according to Homer, the Founders of this Institution that learn'd the Mysteries of it from the Goddess *Ceres*, were poor Country-Swains, far from being acquainted with the Platonists Acroamatical Logos. The Men that manag'd these Mysteries, were not train'd up in the Schools of Philosophers (*x*) but the *Hierophantes*, *Daduchus*, *Hieroceryx*, and *Ceryx*, were Men chosen by the Athenian People; the Deities therefore of their Institution (and consequently their Demiurgus) were not the

Philosophic-pagan. The Deities of the *Samothracian* Mysteries according (*y*) to the Scholiast on *Apollonius* and *Artemidorus* were the same with the *Eleusinian*, at least they were of the same Character Popular-pagan. For (*z*) according to *Servius*, *Macrobius* and *Varro* they were *Dii Penates* (*a*) they were certainly *Dii Patrii*, the Country-gods (the Deities of their Religion and Laws) the *Romans* had them (not from the Philosophic, but) from the Popular Pagans. (*b*) For they had them from the *Albani*, those had them from the *Trojans* (that fled out of their Country) and by King Dardanus they were brought from *Samothrace* into *Phrygia*. And as those *Phrygian* Deities *Cybele* and *Attis*, so these *Samothracian* Deities were called (*c*) *Dii magni*, the Priests also of these *Samothracian* Deities and the Priests of *Cybele* (*d*) were called by the same Name, which speaketh a great Affinity between these *Samothracian* Deities and the Mother of Gods. (*e*) To the Deities of these *Samothracian* Mysteries *Orpheus* (who was initiated into them) pray'd in a Tempest for a Calm (as the Popular Pagans pray'd to their Deities) these Mysteries were for the use and benefit of the Popular Pagans, and all the great Men of ancient times, of whom we read (*f*) that they were initiated into them, were Popular Pagans (unless *Orpheus* may be counted a Philosophic Pagan) *Jason*, *Castor & Pollux*, *Hercules & Orpheus*, *Cadmus*, *Ulysses*, *Agamemnon*, *Tarquinius Demarathi Corinthi fil. and* Phillip *the Father of* Alexander. We will suppose these *Samothracian* Deities were (g) three in number, and the same with that Ternary of Deities in the Capitol at *Rome*, *Jupiter*, *Minerva* and *Juno:* But is it reasonable, to infer from thence (*h*) with some learned Men, that the *Samothracian* Deities were the three Divine Hypostases of *Pythagoras* and *Plato*, and that they were originally an Hebrew Tradition touching the Father, the Son and the Holy Ghost? So some suppose (*I*) that the old *Germans* worshipp'd one and the true eternal God in Trinity under the Names and Deities of the *Sun*, *Moon and Fire*, and that by *Castor* and *Pollux* was meant the *Logos* and *Holy Ghost*. Which are as likely Conceits as these other, the *Samothracian* and *Capitoline* Deities were the Trinity, *Jupiter* being God the Father, *Minerva* the Logos, and *Juno* the Holy Ghost. For it is certain, that the Capitoline *Jupiter* was no other than the Popular Pagan *Jupiter*, *Minerva* is a Parallel for the Pontificians Virgin-Goddess, but not for the Logos, and is there any thing like the Holy Ghost in *Juno?* **[The answer is clearly, "Yes!" The Holy Ghost is the goddess Asherah/Shekinah, the Queen of Heaven and bride of Yahweh, and as such the Holy Ghost directly corresponds to Juno the bride of Jupiter and Queen of the Gods.—CJB]** But because these *Samothracian* Deities are called by an Hebrew Name *Cabiri* (the mighty Gods) for this only Reason some learned Men are prone to think these Deities of the Pagan Polytheism an Hebrew Tradition of the Trinity. But this is a weak Surmise; for there is a Traduction and Derivation of Hebrew Words and Names into the Language of Pagan Nations, although the things which those Pagan Nations signified by those Names were not deriv'd from the Hebrews. As

> *Adonis* is an Hebrew Name, yet the Person signified by that Name is no Tradition from the Hebrews. So in the War between *Lucullus* and *Mithridates* there is mention (*k*) of the City of the *Cabiri* (*l*) certain Mountains in *Phrygia* were called *Cabiri*, and the Priests of *Cybele* were called *Cabiri*, yet these things were no Traditions from the Hebrews. But thus far we ought to acknowledge an Hebrew Original of these *Samothracian* Deities, that had the Name of *Cabri* or *Divi potes* (*m*) probably they were originally *Phœnician* Deities worshipped at *Berytus*, whence their Name *Cabiri* was propagated to *Samothracia*. Agreeably to this their Origin a certain Cave (called *Zerynthus*) was sacred unto them, wherein Dogs were sacrific'd to *Hecate*; and like other Phænician Deities (*n*) they requir'd humane Sacrifices, which speaketh them not divine Hypostases but Diabolical."[63]

Jesus is the darting, venomous Serpent. *Isaiah* 14:29,

> "Do not rejoice, all you Philistines, that the rod that struck you is broken; from the root of that snake will spring up a viper, its fruit will be a darting, venomous serpent."—NIV

Ancient Judaic, Christian and later Islamic Angelology and Demonology and the Kabbalah adopted these Greek and Roman deifications of the Earth, Stars, Planets and regions of the atmosphere and outer space as zones and realms of the gods, angels and demons. The Abrahamic faiths simply change the term "god" to "angel" and "demon" to create a semantical distinction without changing the meaning, so that they can pretend to maintain the illusion that they are Monotheistic religions. The Jews believed that Egyptians ruled the world because they worshiped the chief Gods Osiris and Isis most faithfully. Next the Greeks ruled the world because they were the most devoted to Zeus and Hera, which were the Greek equivalents of the same Egyptian Gods. After the Greeks, the Romans came to rule the world when they honored their corresponding Gods Jupiter and Juno more than all others on Earth.

The Jews started to gain power when they themselves adopted these same gods, and the Mystery Religions, beginning in Alexandria, Egypt with the Hellenization of Judaism. It must have appeared to them that they were correct in assuming that the adoption of this faith was the key to world rule and universal empire. So they set about to undermine the Gentiles belief their own gods and substitute the worship of Satan in its place among Gentiles, while the Jews themselves took over these Pagan beliefs and Mysteries. Eventually, the Mystery Schools of the Eleusinians, Orphics and finally the Samothracians were banished by the Gentile Christians who had been duped by the Jews into trading off their superior gods for the stupid Cacodæmon Yahweh and the Unripe Serpent Christ, both of whom are pledged to exterminate the *Goyim*.

The last remaining Temple of the Mysteries for the Gentiles in Samothrace fell to the Christians. But the Jews continued these beliefs which eventually became Kabbalah, Rosicrucianism, Freemasonry and Occultism. Like the Samothracians, the

Jews carefully guarded the secret names of the gods and succeeded in blotting them out of the memories of the Gentiles whose ancestors had created them. This ancient knowledge is largely lost among the Gentiles but preserved among the Jews who commandeered it and keep it hidden as carefully safeguarded divine secrets. Even many of those places where the Christians recorded this knowledge, in order to condemn it, have been censored and lost, as in the case of the initial chapters of Hippolytus' *Refutation of All Heresies*, and the summaries of those chapters which had originally appeared at the conclusion of his important book. Ever since the Gentiles began to abandon their ancestors' glorious gods and surrendered them to the Jews, the Jews have spread out over the globe and covertly ruled over it from behind Gentile thrones, just as mythical Joseph, Daniel and Esther had done. The mythical legends of those figures were created to serve as the blueprint for what the Jews have subsequently done throughout their history.

The Judaists stole the Mystery Religions from the ancient Gentiles and duped the Gentiles into giving them up in favor of Jewish Satanism. It was a terribly damaging trade for Europeans who quickly deteriorated from the grandeur of the freethinking Greeks and Romans to the oppression and stagnation of Christendom. Christianity had the same effect as Communism because both were engineered by Jews to ruin Gentiles. The DNA of the Europeans finally overcame the hypnotic stagnation of Judaic abstractions in the Renaissance when the Europeans ceased to curse their Pagan ancestors and instead elected to learn from them. A second Renaissance is in order and it must begin before the Jews, Christians, Muslims and Communists ruin humanity beyond repair. We can and must fix what the Abrahamic religions have broken and preserve what they intend to destroy. They can only defeat us if we let them and fail to protect ourselves and other from them.

Note how Richard Bocklesby disparaged the ancient Romans and Greeks of Europe in favor of Jewish Christianity, while the Jews of his generation had adopted the Mystery Religions of the Greeks and Romans in the form of Kabbalah. The Judaists believe that they have shed the lower gods of the Six Days of Creation, which guarantees their future, and that the Gentiles worship what they know not, which condemns them to be nullified and erased from memory. Uranus and Samael have been castrated and the seed of Gentiles is slated to wither and die off now. The Gentiles will pass away into oblivion as the *Iron* Age gives way to the complete victory of Darklight over Daylight in the Age of Aquarius. The Age of Pisces, the Two Sea Serpents, the Straight Serpent Messiah Son of David and the Crooked Serpent Messiah Son of Joseph, become one in the New Sea when Aquarius pours out the Water of Kronos' Seed, the Rectified Jewish Immortal Androgynes, into the New Garden of Eden of the World to Come.

The goal of the modern Kabbalist is to make both Serpents one androgyne. The two-headed, two-tailed Ouroboros will then break the Cosmic Cycle and Chaos will reign forever never again having to suffer through Creation, Law or Order. The Judaists seek to produce both the sperm cells and the egg cells of their planned new species of 600,000 immortal androgynes from a single Jewish male, the Messiah Son

of David. They believe this will restore Adam's offspring to their original androgynous state which was created in the image of the androgynous Godhead Yahweh-Shekinah.

The Kabbalistic conception of Adam, Noah and the Messiah Son of David as a well of all 600k Jewish souls is a racist distortion of the Platonic notion of a World Soul which was emanated by the Demiurge. The Demiruge was emanated by the Monad. There is nothing new about Kabbalistic thought other than its incorporation of Jewish race hatred and supremacism into the older and infinitely more humane and sophisticated notions of the Greeks,

Monad	*Monad*	One
Dyad	Demiurge Nous, *Logos*	Creator-God Mind, Seminal-Codes
Triad	World Soul	World Soul, Nature, Wisdom

There were certain Platonists and Pythagoreans (Archytas, Eudorus of Alexandria, Iamblichus) who postulated a principle above the Monad/One, which could only be understood as Nothingness and the source of Primordial Chaos, because it is entirely ineffable. Eventually, the Gnostics (Basilides) and then the Kabbalists incorporated all of these Platonic doctrines into Judaism, first as the religion of the Other Side of Christianity which had the Gentiles worshiping Satan and Chaos as if Yahweh and Order. Then in Lurianic Kabbalah, which made the principle above the Monad/One into the "Ein", the One into the "Ein Sof" and the Male Aspect Demiurge/Nous/Logos into the Male Aspect of the "Ein Sof Aur" and the Female Aspect World Soul/Nature/Wisdom into the Female Aspect of the Ein Sof Aur, which were conjoined into the androgynous Demiurge Adam Kadmon:

Principle of Nothingness Above the One	*Ein*	
One	*Ein Sof*	
Creator-God/Mind/Seminal-Codes World-Soul/Nature/Wisdom	*Ein Sof Aur*	Adam Kadmon **Male Aspect** Creator-God, Mind Seminal-Codes **Female Aspect** World-Soul Nature, Wisdom

The Material and Gentile World is a Counter-Universe to the Jewish-Universe and is incredibly older than the Jewish World of Adam Kadmon. It descended/emanated straight from the Nothingness of the *Ein*. The Gentile counterpart to the Jewish Worlds cannot be Rectified into Daylight, only Nullified back into Nothingness.

In the Orphic system of Phanes Protogonus, Phanes is the Male Aspect of Daylight and the Good Fatherly Serpent of Sunlight, Order and Semen. Nyx is the Mother Serpent of Night and Chaos and the Eggshell that contains embryotic Phanes in the coils of a Cosmic Snake. Phanes stands like an anthropomorphic Caduceus. He is the Straight Serpent of Good Light. The Crooked Serpent of Dark Light is coiled about him. Together, they form the DNA of the universe as originally understood by the Stoics as the *Logoi Spermatikoi*.

The Gnostics had a very homosexual and androgynous conception of Cosmology. The Serpent is both a phallic and a vaginal or anal symbol via its tail and mouth. Light and *Logos* are Semen, the *Logoi Spermatikoi* (Seeds of *Logos*). The Gnostics engaged in homosexual orgies during which they consumed Semen believing it to contain the Divine Essence. Those homosexual men who assumed the Female role in coitus became the womb of the Serpent's mouth in the Ouroboros and formed a Twin-Serpent circle when engaged in reciprocal oral sex. Their sex was sterile, which fact they celebrated because it did not endanger the Light of Semen by placing it in the egg/womb of Chaos, the Flesh of the Material World. Instead they deposited their seed into a lifeless dark cavern, like the dead body of Jesus.

In the fabled story of Eve in *Genesis*, the phallic Snake tempts the Female aspect of Adam, Eve. The legend expressed the Jews' belief that sex, death and childbirth are the result of the separation of the androgyne Adam into Adam and Eve which resulted in lust and adultery, as opposed to the idyllic fidelity, immortality and Narcissism of an androgyne. The androgyne Adam was immortal and had no need of procreation. Childbirth was only necessitated by death and mortal genders. Opposites only become stable and content when they are combined. Daylight is a catastrophe, but Darklight is perfection.

When a woman is about to give birth, her water breaks, like the waters of Chaos falling to the Earth. Her menstrual cycle follows the patterns of the Moon every 30 days, like the 30 Silver Pieces shining with Moonlight that the Priests paid Judas to redeem Firstborn Jesus. Her menstrual waste and afterbirth flow like a blood sacrifice between the two pillars of the Temple of her legs. Her breasts pour out milk like rain clouds from above. Both Daylight and Water are needed for seeds to geminate and sprout. Woman is the Moon. The Sun is Man. The Two Serpents are both in one, and when they combine the Darkness will Shine with a silvery sheen, like the Moon.

Hippolytus recorded the beliefs of the Serpent worshiping Naassene Christians in order to condemn them,

> "THE following are the contents of the fifth book of the *Refutation of all Heresies:—*
>
> What the assertions are of the Naasseni, who style themselves Gnostics, and that they advance those opinions which the Philosophers of the Greeks previously propounded, as well as those who have handed down mystical [rites], from [both of] whom [the Naasseni] taking occasion, have constructed their heresies.

And what are the tenets of the Peratæ, and that their system is not framed by them out of the holy Scriptures, but from astrological [art].

What is the doctrine of the Sethians, and that, purloining their theories from the wise men among the Greeks, they have patched together their own system out of shreds of opinion taken from Musaeus, and Linus, and Orpheus.

What are the tenets of Justinus, and that his system is framed by him, not out of the holy Scriptures, but from the detail of marvels furnished by Herodotus the historian.

[***]

In the remainder [of our work], the opportunity invites us to approach the treatment of our proposed subjects, and to begin from those who have presumed to celebrate a serpent, the originator of the error [in question], through certain expressions devised by the energy of his own [ingenuity]. The priests, then, and champions of the system, have been first those who have been called Naasseni, being so denominated from the Hebrew language, for the serpent is called *naas* [in Hebrew]. Subsequently, however, they have styled themselves Gnostics, alleging that they alone have sounded the depths of knowledge. Now, from the system of these [speculators], many, detaching parts, have constructed a heresy which, though with several subdivisions, is essentially one, and they explain precisely the same [tenets]; though conveyed under the guise of different opinions, as the following discussion, according as it progresses, will prove.

These [Naasseni], then, according to the system advanced by them, magnify, [as the originating cause] of all things else, a man and a son of man. And this man is a hermaphrodite, and is denominated among them Adam; and hymns many and various are made to him. The hymns however—to be brief—are couched among them in some such form as this: 'From you [comes] father, and through you [comes] mother, two names immortal, progenitors of Æons, O denizen of heaven, you illustrious man.' But they divide him as Geryon into three parts. For, say they, of this man one part is rational, another psychical, another earthly. And they suppose that the knowledge of him is the originating principle of the capacity for a knowledge of God, expressing themselves thus: 'The originating principle of perfection is the knowledge of man, while the knowledge of God is absolute perfection.' All these qualities, however—rational, and psychical, and earthly—have, [the Naassene] says, retired and descended into one man simultaneously—Jesus, who was born of Mary. And these three men [the Naassene] says, are in the habit of speaking [through Jesus] at the same time together, each from their own proper substances to those peculiarly their own. For, according to these, there are three kinds of all existent things—angelic, psychical, earthly; and there are three churches—angelic, psychical, earthly; and the names of these are elect, called, captive.

CHAPTER II.

Naasseni Ascribe Their System, Through Mariamne, to James the Lord's Brother—Really Traceable to the Ancient Mysteries—their Psychology as Given in the 'Gospel According to Thomas'—Assyrian Theory of the Soul—the Systems of the Naasseni and the Assyrians Compared—Support Drawn by the Naasseni from the Phrygian and Egyptian Mysteries—the Mysteries of Isis—these Mysteries Allegorized by the Naasseni.

These are the heads of very numerous discourses which [the Naassene] asserts James the brother of the Lord handed down to Mariamne. In order, then, that these impious [heretics] may no longer belie Mariamne or James, or the Saviour Himself, let us come to the mystic rites [whence these have derived their figment]—to a consideration, if it seems right, of both the Barbarian and Grecian [mysteries]—and let us see how these [heretics], collecting together the secret and ineffable mysteries of all the Gentiles, are uttering falsehoods against Christ, and are making dupes of those who are not acquainted with these orgies of the Gentiles. For since the foundation of the doctrine with them is the man Adam, and they say that concerning him it has been written, 'Who shall declare his generation?' [Isa. liii. 8.] learn how, partly deriving from the Gentiles the undiscoverable and diversified generation of the man, they fictitiously apply it to Christ.

'Now earth,' say the Greeks, 'gave forth a man, [earth] first bearing a goodly gift, wishing to become mother not of plants devoid of sense, nor beasts without reason, but of a gentle and highly favoured creature.' 'It, however, is difficult,' [the Naassene] says, 'to ascertain whether Alalcomeneus, first of men, rose upon the Boeotians over Lake Cephisus; or whether it were the Idaean Curetes, a divine race; or the Phrygian Corybantes, whom first the sun beheld springing up after the manner of the growth of trees; or whether Arcadia brought forth Pelasgus, of greater antiquity than the moon; or Eleusis [produced] Diaulus, an inhabitant of Raria; or Lemnus begot Cabirus, fair child of secret orgies; or Pallene [brought forth] the Phlegraean Alcyoneus, oldest of the giants. But the Libyans affirm that Iarbas, first born, on emerging from arid plains, commenced eating the sweet acorn of Jupiter. But the Nile of the Egyptians,' he says, 'up to this day fertilizing mud, [and therefore] generating animals, renders up living bodies, which acquire flesh from moist vapour.' The Assyrians, however, say that fish-eating Oannes was [the first man, and] produced among themselves. The Chaldeans, however, say that this Adam is the man whom alone earth brought forth. And that he lay inanimate, unmoved, [and] still as a statue; being an image of him who is above, who is celebrated as the man Adam, having been begotten by many powers, concerning whom individually is an enlarged discussion.

In order, therefore, that finally the Great Man from above may be overpowered, 'from whom,' as they say, 'the whole family named on earth and in the heavens' has been formed, to him was given also a soul, that through the soul he might suffer; and that the enslaved image may be punished of the Great

and most Glorious and Perfect Man, for even so they call him. Again, then, they ask what is the soul, and whence, and what kind in its nature, that, coming to the man and moving him, it should enslave and punish the image of the Perfect Man. They do not, however, [on this point] institute an inquiry from the Scriptures, but ask this [question] also from the mystic [rites]. And they affirm that the soul is very difficult to discover, and hard to understand; for it does not remain in the same figure or the same form invariably, or in one passive condition, that either one could express it by a sign, or comprehend it substantially.

But they have these varied changes [of the soul] set down in the gospel inscribed 'according to the Egyptians.' They are, then, in doubt, as all the rest of men among the Gentiles, whether [the soul] is at all from something pre-existent, or whether from the self-produced [one], or from a widespread Chaos. And first they fly for refuge to the mysteries of the Assyrians, perceiving the threefold division of the man; for the Assyrians first advanced the opinion that the soul has three parts, and yet [is essentially] one. **{The Kabbalists impose this doctrine on Gentiles and assert that Gentiles have three-part Souls all of which are Satanic. Jews, on the other hand, have five parts to their Souls two of which are entirely Divine.—CJB}** For of soul, say they, is every nature desirous, and each in a different manner. For soul is cause of all things made; all things that are nourished, [the Naassene] says, and that grow, require soul. For it is not possible, he says, to obtain any nourishment or growth where soul is not present. For even stones, he affirms, are animated, for they possess what is capable of increase; but increase would not at any time take place without nourishment, for it is by accession that things which are being increased grow, but accession is the nourishment of things that are nurtured. Every nature, then, [the Naassene] says, of things celestial, and earthly, and infernal, desires a soul. And an entity of this description the Assyrians call Adonis or Endymion; and when it is styled Adonis, Venus, he says, loves and desires the soul when styled by such a name. But Venus is production, according to them. But whenever Proserpine or Cora becomes enamoured with Adonis, there results, he says, a certain mortal soul separated from Venus [that is, from generation]. But should the Moon pass into concupiscence for Endymion, and into love of her form, the nature, he says, of the higher beings requires a soul likewise. But if, he says, the mother of the gods emasculate Attis, and herself has this [person] as an object of affection, the blessed nature, he says, of the supernal and everlasting [beings] alone recalls the male power of the soul to itself.

For [the Naassene] says, there is the hermaphrodite man. According to this account of theirs, the intercourse of woman with man is demonstrated, in conformity with such teaching, to be an exceedingly wicked and filthy [practice]. [Or, 'forbidden.'] For, says [the Naassene], Attis has been emasculated, that is, he has passed over from the earthly parts of the nether

world to the everlasting substance above, where, he says, there is neither female or male, [Gal. iii . 28, and Clement's *Epist. ad Rom*. ii . 12.] but a new creature, [See 2 Cor. v . 17 , Gal. vi . 15.] a new man, which is hermaphrodite. As to where, however, they use the expression 'above,' I shall show when I come to the proper place [for treating this subject]. But they assert that, by their account, they testify that Rhea is not absolutely isolated, but—for so I may say—the universal creature; and this they declare to be what is affirmed by the Word. 'For the invisible things of Him are seen from the creation of the world, being understood by the things that are made by Him, even His eternal power and Godhead, for the purpose of leaving them without excuse. Wherefore, knowing God, they glorified Him not as God, nor gave Him thanks; but their foolish heart was rendered vain. For, professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into images of the likeness of corruptible man, and of birds, and four-footed beasts, and creeping things. Wherefore also God gave them up unto vile affections; for even their women did change the natural use into that which is against nature.' What, however, the natural use is, according to them, we shall afterwards declare. 'And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly' (now the expression 'that which is unseemly' signifies, according to these [Naasseni], the first and blessed substance, figureless, the cause of all figures to those things that are moulded into shapes), 'and receiving in themselves that recompense of their error which was meet.' [Rom. i. 20-27.] For in these words which Paul has spoken they say the entire secret of theirs, and a hidden mystery of blessed pleasure, are comprised. For the promise of washing is not any other, according to them, than the introduction of him that is washed in, according to them, life-giving water, and anointed with ineffable ointment [than his introduction] into unfading bliss.

But they assert that not only is there in favour of their doctrine, testimony to be drawn from the mysteries of the Assyrians, but also from those of the Phrygians concerning the happy nature—concealed, and yet at the same time disclosed—of things that have been, and are coming into existence, and moreover will be—[a happy nature] which, [the Naassene] says, is the kingdom of heaven to be sought for within a man. [Luke xvii. 21] And concerning this [nature] they hand down an explicit passage, occurring in the Gospel inscribed according to Thomas, expressing themselves thus: 'He who seeks me, will find me in children from seven years old; for there concealed, I shall in the fourteenth age be made manifest.' This, however, is not [the teaching] of Christ, but of Hippocrates, who uses these words: 'A child of seven years is half of a father.' And so it is that these [heretics], placing the originative nature of the universe in causative seed, [and] having ascertained the [aphorism] of Hippocrates, that a child of seven years old is half of a father, say that in fourteen years, according to Thomas, he is manifested. This

{Meaning "Semen"—CJB}, with them, is the ineffable and mystical Logos. **{Which proves that the Christians meant "Semen" by "*Logos*".—CJB}** They assert, then, that the Egyptians, who after the Phrygians, it is established, are of greater antiquity than all mankind, and who confessedly were the first to proclaim to all the rest of men the rites and orgies of, at the same time, all the gods, as well as the species and energies [of things], have the sacred and august, and for those who are not initiated, unspeakable mysteries of Isis. These, however, are not anything else than what by her of the seven dresses and sable robe was sought and snatched away, namely, the *pudendum* of Osiris. And they say that Osiris is water. But the seven-robed nature, encircled and arrayed with seven mantles of ethereal texture (for so they call the planetary stars, allegorizing and denominating them ethereal [robes]), is as it were the changeable generation, and is exhibited as the creature transformed by the ineffable and unportrayable, and inconceivable and figureless one. And this, [the Naassene] says, is what is declared in Scripture, 'The just will fall seven times, and rise again.' [Prov. xxiv. 16; Luke xvii. 4.] For these falls, he says, are the changes of the stars, moved by Him who puts all things in motion.

They affirm, then, concerning the substance [Or, 'spirit.'] of the seed which is a cause of all existent things, that it is none of these, but that it produces and forms all things that are made, expressing themselves thus: 'I become what I wish, and I am what I am: on account of this I say, that what puts all things in motion is itself unmoved. For what exists remains forming all things, and nought of existing things is made.' He says that this [one] alone is good, and that what is spoken by the Saviour [Matt. xix. 17; Mark x. 18; Luke xviii. 19.] is declared concerning this [one]: 'Why do you say that I am good? One is good, my Father which is in the heavens, who causes His sun to rise upon the just and unjust, and sendeth rain upon saints and sinners.' [Matt. v. 45.] But who the saintly ones are on whom He sends the rain, and the sinners on whom the same sends the rain, this likewise we shall afterwards declare with the rest. And this is the great and secret and unknown mystery of the universe, concealed and revealed among the Egyptians. For Osiris, [the Naassene] says, is in temples in front of Isis; and his *pudendum* stands exposed, looking downwards, and crowned with all its own fruits of things that are made. And [he affirms] that such stands not only in the most hallowed temples chief of idols, but that also, for the information of all, it is as it were a light not set under a bushel, but upon a candlestick, proclaiming its message upon the housetops, [Matt. v. 15, x. 27.] in all byways, and all streets, and near the actual dwellings, placed in front as a certain appointed limit and termination of the dwelling, and that this is denominated the good [entity] by all. For they style this good-producing, not knowing what they say. And the Greeks, deriving this mystical [expression] from the Egyptians, preserve it until this day. For we behold, says [the Naassene], statues of Mercury, of such a figure honoured among them.

Worshipping, however, Cyllenius with special distinction, they style him

Logios. For Mercury is Logos, who being interpreter and fabricator of the things that have been made simultaneously, and that are being produced, and that will exist, stands honoured among them, fashioned into some such figure as is the *pudendum* of a man, having an impulsive power from the parts below towards those above. **{Here is proof that the *Logos* of the Gnostics is the Demiurge of Plato and Plotinus. They could not call their creator god the Demiurge, because they had stigmatized that term by applying it to the evil creator god Yahweh. They conceived of the *Logos* as a Divine Penis ejaculating the *Logoi Spermatikoi* (Seeds of the *Logos*/Divine Semen) which gave Order and Form to creation. This is indicative of the homosexual nature of the cult. The images all connote Lord Priapus, Phanes Protogonus, the androgynous Demiurge "Adam of Light".—CJB}** And that this [deity]—that is, a Mercury of this description—is, [the Naassene] says, a conjurer of the dead, and a guide of departed spirits, and an originator of souls; nor does this escape the notice of the poets, who express themselves thus:—

> 'Cyllenian Hermes also called
> The souls of mortal suitors.'

Not Penelope's suitors, says he, O wretches! But [souls] awakened and brought to recollection of themselves,

> 'From honour so great, and from bliss so long.'

That is, from the blessed man from above, or the primal man or Adam, as it seems to them, souls have been conveyed down here into a creation of clay, that they may serve the Demiurge of this creation, Ialdabaoth, a fiery God, a fourth number; for so they call the Demiurge and father of the formal world:—

> 'And in hand he held a lovely
> Wand of gold that human eyes enchants,
> Of whom he will, and those again who slumber rouses.'

This, he says, is he who alone has power of life and death. Concerning this, he says, it has been written, 'Thou shalt rule them with a rod of iron.' [Ps. ii. 9.] The poet, however, he says, being desirous of adorning the incomprehensible [potency] of the blessed nature of the Logos, invested him with not an iron, but golden wand. And he enchants the eyes of the dead, as he says, and raises up again those that are slumbering, after having been roused from sleep, and after having been suitors. And concerning these, he says, the Scripture speaks: 'Awake thou that sleepest, and arise, and Christ will give thee light.' [Eph. v.14.]

This is the Christ who, he says, in all that have been generated, is the portrayed Son of Man from the unportrayable Logos. This, he says, is the great

and unspeakable mystery of the Eleusinian rites, Hye, Cye. And he affirms that all things have been subjected unto him, and this is that which has been spoken, 'Their sound is gone forth unto all the earth,' [Rom. x.18.] just as it agrees with the expressions, Mercury waving his wand, [guides the souls,] but they twittering follow.' I mean the disembodied spirits follow continuously in such a way as the poet by his imagery delineates, using these words:—

> 'And as when in the magic cave's recess
> Bats humming fly, and when one drops
> From ridge of rock, and each to other closely clings.'

The expression 'rock,' he says, he uses of Adam. This, he affirms, is Adam: 'The chief corner-stone become the head of the corner.' [Ps. cxviii. 22; Isa. xxviii. 16.] For that in the head the substance is the formative brain from which the entire family is fashioned. [Eph. iii. 15.] 'Whom,' he says, 'I place as a rock at the foundations of Zion.' Allegorizing, he says, he speaks of the creation of the man. The rock is interposed [within] the teeth, as Homer says, 'enclosure of teeth,' that is, a wall and fortress, in which exists the inner man, who there has fallen from Adam, the primal man above. And he has been 'severed without hands to effect the division,' [Dan. ii. 45.] and has been borne down into the image of oblivion, [being earthly and clayish.] And he asserts that the twittering spirits follow him, that is, the Logos:

> Thus these, twittering, came together: and then the souls.

(That is, he guides them)

> Gentle Hermes led through wide-extended paths.'

That is, he says, into the eternal places separated from all wickedness. For whither, he says, did they come:

> 'O'er ocean's streams they came, and Leuca's cliff,
> And by the portals of the sun and land of dreams.'

This, he says, is ocean, 'generation of gods and generation of men' ever whirled round by the eddies of water, at one time upwards, at another time downwards. But he says there ensues a generation of men when the ocean flows downwards; but when upwards to the wall and fortress and the cliff of Luecas, a generation of gods takes place. This, he asserts, is that which has been written: 'I said, Ye are gods, and all children of the highest;' [Ps. lxxxii. 6; Luke vi. 35; John x. 34.] 'If ye hasten to fly out of Egypt, and repair beyond the Red Sea into the wilderness,' that is, from earthly intercourse to the Jerusalem above, which is the mother of the living; [Gal. iv. 26.] 'If, moreover, again you

return into Egypt,' that is, into earthly intercourse, 'you shall die as men.' For mortal, he says, is every generation below, but immortal that which is begotten above, for it is born of water only, and of spirit, being spiritual, not carnal. But what [is born] below is carnal, that is, he says, what is written. 'That which is born of the flesh is flesh, and that which is born of the spirit is spirit.' [John iii. 6.] This, according to them, is the spiritual generation. This, he says, is the great Jordan [Josh. iii. 7-17.] which, flowing on [here] below, and preventing the children of Israel from departing out of Egypt (I mean from terrestrial intercourse, for Egypt is with them the body), Jesus drove back, and made it flow upwards.

CHAPTER III.

Further Exposition of the Heresy of the Naasseni—profess to Follow Homer—acknowledge a Triad of Principles—their Technical Names of the Triad—support These on the authority of Greek Poets—allegorize our Saviour's Miracles—the Mystery of the Samothracians—why the Lord chose Twelve Disciples—the Name Corybas, used by Thracians and Phrygians, explained—Naasseni profess to find their System in Scripture—their Interpretation of Jacob's Vision—their Idea of the 'Perfect Man'—the 'Perfect Man' called 'Papa' by the Phrygians—the Naasseni and Phrygians on the Resurrection—the *Ecstasis* of St. Paul—the Mysteries of Religion as alluded to by Christ—Interpretation of the Parable of the Sower—Allegory of the Promised Land—Comparison of the System of the Phrygians with the Statements of Scripture—Exposition of the Meaning of the higher and lower Eleusinian Mysteries—The Incarnation discoverable here according to the Naasseni.

Adopting these and such like [opinions], these most marvellous Gnostics, inventors of a novel grammatical art, magnify Homer as their prophet—as one, [according to them,] who, after the mode adopted in the mysteries, announces these truths; and they mock those who are not indoctrinated into the Holy Scriptures, by betraying them into such notions. They make, however, the following assertion: he who says that all things derive consistence from one, is in error; but he who says that they are of three, is in possession of the truth, and will furnish a solution of the [phenomena of the] universe. For there is, says [the Naassene], one blessed nature of the Blessed Man, of him who is above, [namely] Adam; and there is one mortal nature, that which is below; and there is one kingless generation, which is begotten above, where, he says, is Mariam the sought-for one, and Iothor the mighty sage, and Sephora the gazing one, and Moses whose generation is not in Egypt, for children were born unto him in Madian; and not even this, he says, has escaped the notice of the poets.

'Threefold was our partition; each obtained

His meed of honour due.'

For, says he, it is necessary that the magnitudes be declared, and that they thus be declared by all everywhere, 'in order that hearing they may not hear, and seeing they may not see.' [Matt. xiii. 13.] For if, he says, the magnitudes were not declared, the world could not have obtained consistence. These are the three tumid expressions [of these heretics], CAULACAU, SAULASU, ZEESAR. CAULACAU, *i.e.* Adam, who is farthest above; SAULASAU, that is, the mortal one below; ZEESAR, that is, Jordan that flows upwards. This, he says, is the hermaphrodite man [present] in all. But those who are ignorant of him, call him Geryon with the threefold body—Geryon, *i.e.* as if [in the sense of] flowing from earth—but [whom] the Greeks by common consent [style] 'celestial horn of the moon,' because he mixed and blended all things in all. 'For all things,' he says, 'were made by him, and not even one thing was made without him, and what was made in him is life.' [John i. 3, 4.] This, says he, is the life, the ineffable generation of perfect men, which was not known by preceding generations. But the passage, 'nothing was made without him,' refers to the formal world, for it was created without his instrumentality by the third and fourth [of the quaternion named above]. For says he, this is the cup 'CONDY, out of which the king, while he quaffs, draws his omens.' [Gen. xliv. 2-5.] This, he says, has been discovered hid in the beauteous seeds of Benjamin. And the Greeks likewise, he says, speak of this in the following terms:

'Water to the raging mouth bring; you slave, bring wine;
Intoxicate and plunge me into stupor.
My tankard tells me
The sort I must become.'

This, says he, was alone sufficient for its being understood by men; [I mean] the cup of Anacreon declaring, [albeit] mutely, an ineffable mystery. For dumb, says he, is Anacreon's cup; and [yet] Anacreon affirms that it speaks to himself, in language mute, as to what sort he must become—that is spiritual, not carnal—if he shall listen in silence to the concealed mystery. And this is the water in those fair nuptials which Jesus changing made into wine. **{Changing water into wine gave Order and Form to Chaos.—CJB}** This, he says, is the mighty and true beginning of miracles [John ii. 1-11.] which Jesus performed in Cana of Galilee, and [thus] manifested the kingdom of heaven. This, says he, is the kingdom of heaven that reposes within us as a treasure, as leaven hid in the three measures of meal. [Matt. xiii. 33, 34; Luke xvii. 21.]

This is, he says, the great and ineffable mystery of the Samothracians, which it is allowable, he says, for us only who are initiated to know. For the Samothracians expressly hand down, in the mysteries that are celebrated among them, that [same] Adam as the primal man. And habitually there stand

in the temple of the Samothracians two images of naked men, having both hands stretched aloft towards heaven, and their *pudenda* turned upward **{they had erections}**, as [is the case with] the statue of Mercury on Mount Cyllene. And the aforesaid images are figures of the primal man, and of that spiritual one that is born again, in every respect of the same substance with that man. This, he says, is what is spoken by the Saviour: 'If you do not drink my blood, and eat my flesh, you will not enter into the kingdom of heaven; but even though,' He says, 'ye drink of the cup which I drink of, whither I go, you cannot enter there.' [John vi. 53; Mark x. 38.] For He says He was aware of what sort of nature each of His disciples was, and that there was a necessity that each of them should attain unto His own peculiar nature. **{Is this an instance of homosexual innuendo implying fellatio and anal sex? Was the wine Jesus offered his disciples his semen? Was the bread fellatio with his flesh? Such explanations are quite plausible given that the Christians mimicked the Greek Mystery Religion whose practitioners engaged in homosexual orgies.}** For He says He chose twelve disciples from the twelve tribes, and spoke by them to each tribe. On this account, He says, the preachings of the twelve disciples neither did all hear, nor, if they heard, could they receive. For the things that are not according to nature, are with them contrary to nature.

This, he says, the Thracians who dwell around Hæmus, and the Phrygians similarly with the Thracians, denominate Corybas, because, [though] deriving the beginning of his descent from the head above and from the unportrayed brain, and [though] permeating all the principles of the existing state of things, [yet] we do not perceive how and in what manner he comes down. This, says he, is what is spoken: 'We have heard his voice, no doubt, but we have not seen his shape.' [John v. 37.] For the voice of him that is set apart and portrayed is heard; but [his] shape, which descends from above from the unportrayed one—what sort it is, nobody knows. It resides, however, in an earthly mould, yet no one recognises it. This, he says, is 'the god that inhabiteth the flood,' according to the Psalter, 'and who speaks and cries from many waters.' [Ps. xxix. 3, 10.] The 'many waters,' he says, are the diversified generation of mortal men, from which [generation] he cries and vociferates to the unportrayed man, saying, 'Preserve my only-begotten from the lions.' [Ps. xxii. 20, 21, xxxv. 17.] In reply to him, it has, says he, been declared, 'Israel, you are my child: fear not; even though thou passest through rivers, they shall not drown thee; even though thou passest through fire, it shall not scorch thee.' [Isa. xli. 8, xliii. 1, 2.] By rivers he means, says he, the moist substance of generation, and by fire the impulsive principle and desire for generation. 'Thou art mine; fear not.' And again, he says, 'If a mother forget her children, so as not to have pity on them and give them food, I also will forget you.' [Isa. xlix. 15.] Adam, he says, speaks to his own men: 'But even though a woman forget these things, yet I will not forget you. I have painted you on my hands.' In regard, however, of his ascension, that is his regeneration, that he may become spiritual, not carnal, the

Scripture, he says, speaks [thus]: 'Open the gates, ye who are your rulers; and be ye lift up, ye everlasting doors, and the King of glory shall come in,' that is a wonder of wonders. [Ps. xxiv. 7-9.] 'For who,' he says, 'is this King of glory? A worm, and not a man; a reproach of man, and an outcast of the people; himself is the King of glory, and powerful in war.' [Ps. xxii. 6, xxiv. 8.]

And by war he means the war that is in the body, because its frame has been made out of hostile elements; as it has been written, he says, 'Remember the conflict that exists in the body.' [This is a quotation from the Septuagint, Job xl. 27. The reference to the authorized (English) version would be xli. 8.] Jacob, he says, saw this entrance and this gate in his journey into Mesopotamia, that is, when from a child he was now becoming a youth and a man; that is, [the entrance and gate] were made known unto him as he journeyed into Mesopotamia. But Mesopotamia, he says, is the current of the great ocean flowing from the midst of the Perfect Man; and he was astonished at the celestial gate, exclaiming, 'How terrible is this place! It is nought else than the house of God, and this [is] the gate of heaven.' [Gen. xxviii. 7, 17.] On account of this, he says, Jesus uses the words, 'I am the true gate.' [John x. 9; Matt. vii. 13.] Now he who makes these statements is, he says, the Perfect Man that is imaged from the unportrayable one from above. The Perfect Man therefore cannot, he says, be saved, unless, entering in through this gate, he be born again. But this very one the Phrygians, he says, call also PAPA, because he tranquillized all things which, prior to his manifestation, were confusedly and dissonantly moved. For the name, he says, of PAPA belongs simultaneously to all creatures—celestial, and terrestrial, and infernal—who exclaim, *Cause to cease*, *cause to cease the discord of the world*, *and make* 'peace for those that are afar off,' that is, for material and earthly beings; and 'peace for those that are near,' [Eph. ii. 17.] that is, for perfect men that are spiritual and endued with reason. But the Phrygians denominate this same also 'corpse'—buried in the body, as it were, in a mausoleum and tomb. This, he says, is what has been declared, 'Ye are whited sepulchres, full,' he says, 'of dead men's bones within,' [Matt. xxiii. 27.] because there is not in you the living man. And again he exclaims, 'The dead shall start forth from the graves,' [Matt. xxvii. 52, 53.] that is, from the earthly bodies, being born again spiritual, not carnal. For this, he says, is the Resurrection that takes place through the gate of heaven, through which, he says, all those that do not enter remain dead. These same Phrygians, however, he says, affirm again that this very [man], as a consequence of the change, [becomes] a god. For, he says, he becomes a god when, having risen from the dead, he will enter into heaven through a gate of this kind. Paul the apostle, he says, knew of this gate, partially opening it in a mystery, and stating that he was caught up by an angel, and ascended as far as the second and third heaven into paradise itself; and that he beheld sights and heard unspeakable words which it would not be possible for man to declare. [2 Cor. xii. 2.]

These are, he says, what are by all called the secret mysteries, 'which [also

we speak], not in words taught of human wisdom, but in those taught of the Spirit, comparing spiritual things with spiritual. But the natural man receives not the things of the Spirit of God, for they are foolishness unto him.' [1 Cor. ii. 13, 14.] And these are, he says, the ineffable mysteries of the Spirit, which we alone are acquainted with. Concerning these, he says, the Saviour has declared, 'No one can come unto me, except my heavenly Father draw some one unto me.' [John vi. 44.] For it is very difficult, he says, to accept and receive this great and ineffable mystery. And again, it is said, the Saviour has declared, 'Not every one that says unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that does the will of my Father which is in heaven.' [Matt. vii. 21.] And it is necessary that they who perform this [will], not hear it merely, should enter into the kingdom of heaven. And again, he says, the Saviour has declared, 'The publicans and the harlots go into the kingdom of heaven before you.' [Matt. xxi. 31.] **{Since Jesus is the King of Hell, the worst sinners enter his Kingdom first. In the Judaist system, Satan resides in outer space and rules the Sub-Lunar regions of it. Therefore, Hell is in outer space and Jesus ascends to his father Satan in outer space, but not in the highest regions of outer space where the Heavenly Throne and the Heavenly Garden of Eden reside.—CJB}** For 'the publicans,' he says, are those who receive the revenues of all things; but we, he says, are the publicans, 'unto whom the ends of the ages have come.' [1 Cor. x. 11.] **{The Ages of Creation exist to obtain the perfection of the World of Darklight. That is the revenue of the work of Rectification. The Chaos of Gentiles is reaped by its Nullification into the Realm of Chaos where it returns to Nothingness. Therefore, the Christians reap what Chaos has sown, Nothing. The Jews are purified of Nothingness and become pure Darklight.—CJB}** For 'the ends,' he says, are the seeds scattered from the unportrayable one upon the world, through which the whole cosmical system is completed; for through these also it began to exist. And this, he says, is what has been declared: 'The sower went forth to sow. And some fell by the wayside, and was trodden down; and some on the rocky places, and sprang up,' he says, 'and on account of its having no depth [of soil], it withered and died; and some,' he says, 'fell on fair and good ground, and brought forth fruit, some a hundred, some sixty, and some thirty fold. Who has ears,' he says, 'to hear, let him hear.' [Matt. xiii. 3-9; Mark iv. 3-9. Luke viii. 5-8] The meaning of this, he says, is as follows, that none becomes a hearer of these mysteries, unless only the perfect Gnostics. **{This syncretizes Judaic and Stoic myth. The "seed" referred to relates to both the *Logoi Spermatikoi* (Seeds of *Logos*) of the Stoics and the Judaists' Holy Seed of Jews and Wicked Seed of Gentiles. *Logoi Spermatikoi* fall into Primordial Chaos and give it Form and Order. The Land of Egypt is the Sea of Primordial Chaos of Evil and Gentiles (*Kelipot*). The Holy Land of Palestine is the Soil of Shining Shells (*Kelipah Nogah*). The Supreme Principle of Nothingness above the *Monad* (in Judaism the *Ein* of**

Nothingness) emanated the Dark Light of Primordial Chaos to serve as the soil in which the *Logoi Spermatikoi* could germinate and grow. Luria proposed that Jews grew in the Divine Clay of the Vessels which the Holy Light itself created to contain Divine Light in *Kelipah Nogah*. The Divine Light was emanated after the Supreme Principle of Nothingness emanated the Dark Light of Primordial Chaos. The Gods of Darkness, the Ancient Ones, were the Firstborn. The Gods of Divine Light were the Second Born, and are younger than the Wicked Ancient Ones. The Gods of Holy Light attempt to give Order and Law to Nothingness. The actualization of the potential in the Intellect of the Holy Gods produces the Jews. The actualization of the potential of Nothingness results in Nothingness. As a result, Gentiles cannot be Rectified and made immortal and righteous, but Jews can. Gentiles can only and inevitably cease to exist. This is the end of Ages in the Judaist system: Jews are Rectified and made into Righteous, Immortal Androgynes of Pure Shining Darklight, and Gentiles are resolved back into Nothingness. That is the triumph of the Light over the Darkness in the *Chaoskampf* of the Jews and the mission of the Gnostics was to trick the Gentiles into embracing their role and fulfilling their destiny pursuant to the contrived mythology and expressed plans of the Jews—in other words to Nullify themselves into Nothing.—CJB} This, he says, is the fair and good land which Moses speaks of: 'I will bring you into a fair and good land, into a land flowing with milk and honey.' [Deut. xxxi. 20.] This, he says, is the honey and the milk, by tasting which those that are perfect become kingless, and share in the Pleroma. This, he says, is the Pleroma, through which all existent things that are produced have from the ingenerable one been both produced and completed. **{For Jews, this meant the perfection of their Souls through reincarnation, their ability to reunite with God through Knowledge of the Mysteries and forgiveness of their sins, just as in the Mystery Religions of the Greeks initiation into the Mysteries accomplished all these same things, for the Gnostics baptism in the Waters of Chaos of Christ was equivalent to initiation into the Greek/Egyptian Mysteries.—CJB}**

And this same [one] is styled also by the Phrygians 'unfruitful.' For he is unfruitful when he is carnal, and causes the desire of the flesh. This, he says, is what is spoken: 'Every tree not producing good fruit, is cut down and cast into the fire.' [Matt. iii. 10; Luke iii. 9.] For these fruits, he says, are only rational living men, who enter in through the third gate. They say, forsooth, 'You devour the dead, and make the living; [but] if you eat the living, what will you do?' They assert, however, that the living 'are rational faculties and minds, and men—pearls of that unportrayable one cast before the creature below.' This, he says, is what [Jesus] asserts: 'Throw not that which is holy unto the dogs, nor pearls unto the swine.' [Matt. vii. 6.] Now they allege that the work of swine and dogs is the intercourse of the woman with a man. And the Phrygians, he says,

call this very one 'goat-herd' [Aipolis], not because, he says, he is accustomed to feed the goats female and male, as the natural [men] use the name, but because, he says, he is 'Aipolis' (that is, always ranging over), who both revolves and carries around the entire cosmical system by his revolutionary motion. For the word 'Polein' signifies to turn and change things; whence, he says, they all call the two centres of the heaven poles [Poloi]. And the poet says:

> 'What sea-born sinless sage comes hither,
> Undying Egyptian Proteus?'

He is not undone, he says, but revolves as it were, and goes round himself. Moreover, also, cities in which we dwell, because we turn and go round in them, are denominated 'Poleis.' In this manner, he says, the Phrygians call this one 'Aipolis,' inasmuch as he everywhere ceaselessly turns all things, and changes them into their own peculiar [functions]. And the Phrygians style him, he says, 'very fruitful' likewise, 'because,' says he, 'more numerous are the children of the desolate one, than those of her which has an husband;' [Isa. liv. 1; Gal. iv. 27.] that is, things by being born again become immortal and abide for ever in great numbers, even though the things that are produced may be few; whereas things carnal, he says, are all corruptible, even though very many things [of this type] are produced. For this reason, he says, 'Rachel wept for her children, and would not,' says [the prophet], 'be comforted; sorrowing for them, for she knew,' says he, 'that they are not.' [Jer. xxxi. 15; Matt. ii. 18.] But Jeremiah likewise utters lamentation for Jerusalem below, not the city in Phœnicia, but the corruptible generation below. For Jeremiah likewise, he says, was aware of the Perfect Man, of him that is born again—of water and the Spirit not carnal. At least Jeremiah himself remarked: 'He is a man, and who shall know him?' [Jer. xvii. 9.] In this manner, [the Naassene] says, the knowledge of the Perfect Man is exceedingly profound, and difficult of comprehension. For, he says, the beginning of perfection is a knowledge of man, whereas knowledge of God is absolute perfection.

The Phrygians, however, assert, he says, that he is likewise 'a green ear of grain reaped.' And after the Phrygians, the Athenians, while initiating people into the Eleusinian rites, likewise display to those who are being admitted to the highest grade at these mysteries, the mighty, and marvellous, and most perfect secret suitable for one initiated into the highest mystic truths: [I allude to] an ear of grain in silence reaped. But this ear of grain is also [considered] among the Athenians to constitute the perfect enormous illumination [that has descended] from the unportrayable one, just as the Hierophant himself [declares]; not, indeed, emasculated like Attis, but made a eunuch by means of hemlock, and despising all carnal generation. [Now] by night in Eleusis, beneath a huge fire, [the Celebrant] enacting the great and secret mysteries, vociferates and cries aloud, saying, 'August Brimo has brought forth a

consecrated son, Brimus;' that is, a potent [mother has been delivered of] a potent child. But revered, he says, is the generation that is spiritual, heavenly, from above, and potent is he that is so born. For the mystery is called 'Eleusin' and 'Anactorium.' 'Eleusin,' because, he says, we who are spiritual come flowing down from Adam above; for the word 'eleusesthai' is, he says, of the same import with the expression 'to come.' But 'Anactorium' is of the same import with the expression to ascend upwards. This, he says, is what they affirm who have been initiated in the mysteries of the Eleusinians. **{This is a reference to the *Unio Mystica*.—CJB.}** It is, however, a regulation of law, that those who have been admitted into the lesser should again be initiated into the Great Mysteries. For greater destinies obtain greater portions. But the inferior mysteries, he says, are those of Proserpine below; in regard of which mysteries, and the path which leads thither, which is wide and spacious, and conducts those that are perishing to Proserpine, the poet likewise says:

> 'But under her a fearful path extends,
> Hollow miry, yet best guide to
> Highly-honoured Aphrodite's lovely grove.'

These, he says, are the inferior mysteries, those appertaining to carnal generation. Now, those men who are initiated into these inferior [mysteries] ought to pause, and [then] be admitted into the great [and] heavenly [ones]. For they, he says, who obtain their shares [in this mystery], receive greater portions. For this, he says, is the gate of heaven; and this a house of God, where the Good Deity dwells alone. And into this [gate], he says, no unclean person shall enter, nor one that is natural or carnal; but it is reserved for the spiritual only. And those who come hither ought to cast off their garments, and become all of them bridegrooms, emasculated through the virginal spirit. For this is the virgin [Isa. vii. 14.] who carries in her womb and conceives and brings forth a son, not animal, not corporeal, but blessed for evermore. Concerning these, it is said, the Saviour has expressly declared that 'straight and narrow is the way that leads unto life, and few there are that enter upon it; whereas broad and spacious is the way that leads unto destruction, and many there are that pass through it.' [Matt. vii. 13, 14.] **{The Christian adoption of the Virgin Birth myth was meant to emasculate men. It taught Christians that natural childbirth is Evil and that men should not have sex with women. This is clearly a genocidal prescription the Jews sought to impose on the Gentiles by misleading them to believe it was virtuous to exterminate themselves by failing to have children. This is why the authors of Christian myth eventually incorporated the myth of the Virgin Birth. It was to discourage Gentiles from bearing young.—CJB}**

CHAPTER IV.

Further use made of the System of the Phrygians—Mode of celebrating the Mysteries—the Mystery of the 'Great Mother'—these Mysteries have a joint Object of Worship with the Naasseni—the Naasseni allegorize the Scriptural Account of the Garden of Eden—the Allegory applied to the Life of Jesus.

The Phrygians, however, further assert that the father of the universe is 'Amygdalus,' not a tree, he says, but that he is 'Amygdalus' who previously existed; and he having in himself the perfect fruit, as it were, throbbing and moving in the depth, rent his breasts, and produced his now invisible, and nameless, and ineffable child. respecting whom we shall speak. For the word 'Amyxai' signifies, as it were, to burst and sever through, as he says [happens] in the case of inflamed bodies, and which have in themselves any tumour; and when doctors have cut this, they call it 'Amychai.' In this way, he says, the Phrygians call him 'Amygdalus,' from which proceeded and was born the Invisible [One], 'by whom all things were made, and nothing was made without Him.' [John i. 3.] And the Phrygians say that what has been thence produced is 'Syrictas' (piper), because the Spirit that is born is harmonious. 'For God,' he says, 'is Spirit; wherefore, he affirms, neither in this mountain do the true worshippers worship, nor in Jerusalem, but in spirit. For the adoration of the perfect ones,' he says, 'is spiritual, not carnal.' [John iv. 21.] The Spirit, however, he says, is there where likewise the Father is named, and the Son is there born from this Father. This, he says, is the many-named, thousand-eyed Incomprehensible One, of whom every nature—each, however, differently—is desirous. This, he says, is the word of God, which, he says, is a word of revelation of the Great Power. Wherefore it will be sealed, and hid, and concealed, lying in the habitation where lies the basis of the root of the universe, viz. Aeons, Powers, Intelligences, Gods, Angels, delegated Spirits, Entities, Nonentities, Generables, Ingenerables, Incomprehensibles, Comprehensibles, Years, Months, Days, Hours, [and] Invisible Point from which what is least begins to increase gradually. That which is, he says, nothing, and which consists of nothing, inasmuch as it is indivisible—[I mean] a point—will become through its own reflective power a certain incomprehensible magnitude. This, he says, is the kingdom of heaven, the grain of mustard seed, [Matt. xiii. 31, 32; Mark iv. 31, 32; Luke xiii. 19.] the point which is indivisible in the body; and, he says, no one knows this [point] save the spiritual only. This, he says, is what has been spoken: 'There is no speech nor language where their voice is not heard.' [Ps. xix. 3.]

They rashly assume in this manner, that whatsoever things have been said and done by all men, [may be made to harmonize] with their own particular mental view, alleging that all things become spiritual. Whence likewise they assert, that those exhibiting themselves in theatres,—not even these say or do anything without premeditation. Therefore, he says, when, on the people assembling in the theatres, any one enters clad in a remarkable robe, carrying a harp and playing a tune [upon it, accompanying it] with a song of the great

mysteries, he speaks as follows, not knowing what he says: 'Whether [thou art] the race of Saturn or happy Jupiter, or mighty Rhea, Hail, Attis, gloomy mutilation of Rhea. Assyrians style you thrice-longed-for Adonis, and the whole of Egypt [calls you] Osiris, celestial horn of the moon; Greeks denominate [thee] Wisdom; Samothracians, venerable Adam; Hæmonians, Corybas; and the Phrygians [name thee] at one time Papa, at another time Corpse, or God, or Fruitless, or Aipolos, or green Ear of Grain that has been reaped, or whom the very fertile Amygdalus produced—a man, a musician.' This, he says, is multiform Attis, whom while they celebrate in a hymn, they utter these words: 'I will hymn Attis, son of Rhea, not with the buzzing sounds of trumpets, or of Idæan pipers, which accord with [the voices of] the Curetes; but I will mingle [my song] with Apollo's music of harps, 'evoe, evan,' inasmuch as thou art Pan, as thou art Bacchus, as thou art shepherd of brilliant stars.'

On account of these and such like reasons, these constantly attend the mysteries called those of the 'Great Mother,' supposing especially that they behold by means of the ceremonies performed there the entire mystery. For these have nothing more than the ceremonies that are performed there, except that they are not emasculated: they merely complete the work of the emasculated. For with the utmost severity and vigilance they enjoin [on their votaries] to abstain, as if they were emasculated, from intercourse with a woman. The rest, however, of the proceeding [observed in these mysteries], as we have declared at some length, [they follow] just as [if they were] emasculated persons. And they do not worship any other object but Naas, [from thence] being styled Naasseni. But Naas is the serpent from whom, *i.e.* from the word Naas, [the Naassene] says, are all that under heaven are denominated temples [Naous]. And [he states] that to him alone—that is, Naas—is dedicated every shrine and every initiatory rite, and every mystery; and, in general, that a religious ceremony could not be discovered under heaven, in which a temple (Naos) has no existence; and in the temple itself is Naas, from whom it has received its denomination of temple (Naos). And these affirm that the serpent is a moist substance, just as Thales also, the Milesian, [spoke of water as an originating principle,] and that nothing of existing things, immortal or mortal, animate or inanimate, could consist at all without him. And that all things are subject unto him, and that he is good, and that he has all things in himself, as in the horn of the one-horned bull; [Deut. xxxiii. 17.] so as that he imparts beauty and bloom to all things that exist according to their own nature and peculiarity, as if passing through all, just as ['the river] proceeding forth from Edem, and dividing itself into four heads.' [Gen. ii. 10.]

They assert, however, that Edem is the brain, as it were, bound and tightly fastened in encircling robes, as if [in] heaven. But they suppose that man, as far as the head only, is Paradise, therefore that 'this river, which proceeds out of Edem,' that is, from the brain, 'is divided into four heads, [Gen. ii. 11-14.] and

that the name of the first river is called Phison; this is that which encompasses all the land of Havilath: there is gold, and the gold of that land is excellent, and there is bdellium and the onyx stone.' This, he says, is the eye, which, by its honour [among the rest of the bodily organs], and its colors, furnishes testimony to what is spoken. 'But the name of the second river is Gihon: this is that which compasses the land of Ethiopia.' This, he says, is hearing, since Gihon is [a tortuous stream], resembling a sort of labyrinth. 'And the name of the third is Tigris. This is that which floweth over against [the country of] the Assyrians.' This, he says, is smelling, employing the exceedingly rapid current of the stream [as an analogy of this sense]. But it flows over against [the country of] the Assyrians, because in every act of respiration following upon expiration, the breath drawn in from the external atmosphere enters with swifter motion and greater force. For this, he says, is the nature of respiration. 'But the fourth river is Euphrates.' This, they assert, is the mouth, through which are the passage outwards of prayer, and the passage inwards of nourishment. [The mouth] makes glad, and nurtures and fashions the Spiritual Perfect Man. This, he says, 'is the water that is above the firmament,' [Gen. i. 7.] concerning which, he says, the Saviour has declared, 'If thou knewest who it is that asks, you would have asked from Him, and He would have given you to drink living, bubbling water.' [John iv. 10.] Into this water, he says, every nature enters, choosing its own substances; and its peculiar quality comes to each nature from this water, he says, more than iron does to the magnet, and the gold to the backbone of the sea falcon, and the chaff to the amber.

But if any one, he says, is blind from birth, and has never beheld the true light, 'which lighteneth every man that comes into the world,' [John i. 9, ix. 1.] by us let him recover his sight, and behold, as it were, through some paradise planted with every description of tree, and supplied with abundance of fruits, water coursing its way through all the trees and fruits; and he will see that from one and the same water the olive chooses for itself and draws the oil, and the vine the wine; and [so is it with] the rest of plants, according to each *genus*. That Man, however, he says, is of no reputation in the world, but of illustrious fame in heaven, being betrayed by those who are ignorant [of his perfections] to those who know him not, being accounted as a drop from a cask. [Isa. xl. 15.] We, however, he says, are spiritual, who, from the life-giving water of Euphrates, which flows through the midst of Babylon, choose our own peculiar quality as we pass through the true gate, which is the blessed Jesus. And of all men, we Christians alone are those who in the third gate celebrate the mystery, and are anointed there with the unspeakable chrism from a horn, as David [was anointed], not from an earthen vessel, [1 Sam. x. 1, xvi. 13.] he says, as [was] Saul, who held converse with the evil demon [1 Sam. xvi.14.] of carnal concupiscence.

CHAPTER V.

Explanation of the System of the Naasseni Taken from One of Their Hymns.

The foregoing remarks, then, though few out of many, we have thought proper to bring forward. For innumerable are the silly and crazy attempts of folly. But since, to the best of our ability, we have explained the unknown Gnosis, it seemed expedient likewise to adduce the following point. This psalm of theirs has been composed, by which they seem to celebrate all the mysteries of the error [advanced by] them in a hymn, couched in the following terms:

The world's producing law was Primal Mind,
And next was First-born's outpoured Chaos;
And third, the soul received its law of toil:
Encircl'd, therefore, with an acqueous form,
With care o'erpowered it succumbs to death.
Now holding sway, it eyes the light,
And now it weeps on misery flung;
Now it mourns, now it thrills with joy;
Now it wails, now it hears its doom;
Now it hears its doom, now it dies,
And now it leaves us, never to return.
It, hapless straying, treads the maze of ills.
But Jesus said, Father, behold,
A strife of ills across the earth
Wanders from your breath [of wrath];
But bitter Chaos [man] seeks to shun,
And knows not how to pass it through.
On this account, O Father, send me;
Bearing seals, I shall descend;
Through ages whole I'll sweep,
All mysteries I'll unravel,
And forms of Gods I'll show;
And secrets of the saintly path,
Styled 'Gnosis,' I'll impart.

CHAPTER VI.

The Ophites the Grand Source of Heresy.

These doctrines, then, the Naasseni attempt to establish, calling themselves Gnostics. But since the error is many-headed and diversified, resembling, in truth, the hydra that we read of in history; when, at one blow, we have struck off the heads of this [delusion] by means of refutation, employing the wand of truth, we shall entirely exterminate the monster. For neither do the remaining heresies present much difference of aspect from this, having a mutual

connection through [the same] spirit of error. But since, altering the words and the names of the serpent, they wish that there should be many heads of the serpent, neither thus shall we fail thoroughly to refute them as they desire.

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CHAPTER XI.

Why they call themselves Peratæ—their Theory of Generation supported by an Appeal to Antiquity—their Interpretation of the Exodus of Israel—their System of 'the Serpent'—deduced by them from Scripture—this the real import of the Doctrines of the Astrologers.

They denominate themselves, however, Peratæ, imagining that none of those things existing by generation can escape the determined lot for those things that derive their existence from generation. For if, says [the Peratic], anything be altogether begotten, it also perishes, as also is the opinion of the Sibyl. But we alone, he says, who are conversant with the necessity of generation, and the paths through which man has entered into the world, and who have been accurately instructed [in these matters], we alone are competent to proceed through and pass beyond destruction. But water, he says, is destruction; nor did the world, he says, perish by any other thing quicker than by water. Water, however, is that which rolls around among the PROASTIOI, [and] they assert [it to be] Cronus. **{The Christians wanted to make the Gentiles into enemies of Kronos (Saturn) because Yahweh is Saturn and the Jews wanted to acquire all the power of Saturn worship for themselves. In the name of opposing Saturn as if the Waters of Chaos, the Christians duped the Gentiles into worshiping the God of Chaos Satan and the Jews requisitioned Kronos/Saturn from the Gentiles and called him "Yahweh", while teaching the Gentiles to wage war on Yahweh under the names "Kronos", "Demiurge" and "Yaldabaoth".—CJB}** For such a power, he says, is of the color of water; and this power, he says—that is, Cronus—none of those things existent by generation can escape. For Cronus is a cause to every generation, in regard of succumbing under destruction, and there could not exist [an instance of] generation in which Cronus does not interfere. This, he says, is what the poets also affirm, and what even appals the gods:—

> 'For know, he says, this earth and spacious heaven above,
> And Styx' flooded water, which is the oath
> That greatest is, and dreaded most by gods of happy life.'

And not only, he says, do the poets make this statement, but already also the very wisest men among the Greeks. And Heraclitus is even one of these, employing the following words: 'For to souls water becomes death. This death, [the Peratic] says, seizes the Egyptians in the Red Sea, along with their

chariots. All, however, who are ignorant [of this fact], he says, are Egyptians. And this, they assert, is the departure from Egypt, [that is,] from the body. For they suppose little Egypt to be body, and that it crosses the Red Sea—that is, the water of corruption, which is Cronus—and that it reaches a place beyond the Red Sea, that is, generation; and that it comes into the wilderness, that is, that it attains a condition independent of generation, where there exist promiscuously all the gods of destruction and the God of salvation.

Now, he says, the stars are the gods of destruction, which impose upon existent things the necessity of alterable generation. These, he says, Moses denominated serpents of the wilderness, which gnaw and utterly ruin those who imagined that they had crossed the Red Sea. To those, then, he says, who of the children of Israel were bitten in the wilderness, Moses exhibited the real and perfect serpent; and they who believed on this serpent were not bitten in the wilderness, that is, [were not assailed] by [evil] powers. No one therefore, he says, is there who is able to save and deliver those that come forth from Egypt, that is, from the body and from this world, unless alone the serpent that is perfect and replete with fulness. Upon this [serpent], he says, he who fixes his hope is not destroyed by the snakes of the wilderness, that is, by the gods of generation. **{Christians taught Gentiles that the emanations of the One as Light from the Stars were Evil because they produced the Supernal Refuse of the Material World. This belief was later adopted by the Kabbalists. It is then the Serpent from the Garden of Eden who rescues the initiated from the Material World, allegorically referred to as the bites of snakes, meaning that Christians are rescued from physical existence, tangible real Life on Earth, through Physical Death. In this way, the Christians taught Gentiles to embrace Death and Physical Destruction as if Salvation and Life. They also taught Gentiles to worship Satan as if the agent of this alleged Salvation of Physical Death.—CJB}** [This statement] is written, he says, in a book of Moses. This serpent, he says, is the power that attended Moses, [Ex. iv. 2-4, 17, vii. 9-13.] the rod that was turned into a serpent. The serpents, however, of the magicians—[that is,] the gods of destruction—withstood the power of Moses in Egypt, but the rod of Moses reduced them all to subjection and slew them. This universal serpent is, he says, the wise discourse of Eve. This, he says, is the mystery of Edem, this the river of Edem; this the mark that was set upon Cain, that any one who finds him might not kill him. This, he says, is Cain, [Gen. iv. 15.] whose sacrifice [Gen. iv. 5.] the god of this world did not accept. The gory sacrifice, however, of Abel he approved of; for the ruler of this world rejoices in [offerings of] blood. **{This demonstrates the Judaist belief that Cain sacrificed Abel to Yahweh and Satan. The Christians labeled Yahweh an Evil and Bloodthirsty god of this Material World. In the book of *Genesis*, Yahweh approved of this blood offering and indemnified Cain for slaying Abel and then replaced Abel with Seth. Jesus was also given as a blood sacrifice to**

both his father Satan and to Yahweh, reversing the sacrifice of Abel. Seeing through the Christian deception, it becomes clear that Christianity was intended to present retaliation by the descendants of Abel/Seth, the Jews, against Cain for his having sacrificed Abel. Jesus is the reincarnated Soul of Cain—the Gnostics absolutely believed in and taught reincarnation, having adopted the belief from the Orphics, Platonists and Pythagoreans. The blood sacrifice of Christ on the cross was the reversal of the blood sacrifice of Abel, because this time it was Cain whose blood was spilled in the reincarnated body of Jesus Christ.

Cain, who was the child of the Serpent and Eve, sacrificed Abel, who was the child of Adam and Eve, to Yahweh, who prefers animal sacrifices to plant sacrifices, and human sacrifices to animal sacrifices. The descendants of Abel through Seth then retaliated and sacrificed Cain through his reincarnated Soul in Jesus, to both Yahweh and Satan. The scales of justice were then balanced. Cain made the first offering of *Yom Kippur* out of his brother Abel. He offered the two goats in the form of Abel's blood for Adam and Eve's sin of eating the forbidden fruit. Next, Jacob symbolically offered Esau's blood in the form of the two goats he fed to Isaac, and thereby performed the *Yom Kippur* ritual with Esau's flesh and blood. Then, the Jews had Jesus crucified to perform the *Yom Kippur* ritual which reversed Cain's offering for Adam and Eve's original sin by offering Cain's blood instead of Abel's blood. These were three major battles in the *Chaoskampf* and the Jews and Yahweh won two of them. Even the first, won by Cain and the Evil Serpent, was voided by the birth of Seth.—CJB} This, he says, is he who appeared in the last days, in form of a man, in the times of Herod, being born after the likeness of Joseph, who was sold by the hand of his brethren, to whom alone belonged the coat of many colors. **{This proves that Jesus was the Messiah Son of Joseph and that Messiah Son of Joseph is the Serpent. The Coat of Many Colors signifies differentiation of the Divine White Light through the prism of *Da'at*, Knowledge, into a cast of colors. Kronos, Yahweh, is the pure Golden or White Light and everything in the Divine Realm is White. Only when the Light passes through the prism of *Da'at* is it differentiated into the seven colors of the rainbow where it passes down into the seven *Sephirot* below the upper three.**

The Peacock Angel of Kabbalah is multicolored and is related to the Wisdom to able to distinguish the many shades of Good from Evil in the *Kelipah Nogah*. Peacocks eat snakes and the Peacock Angel resides with Samael in the *Sephirah* of Judgement and Punishment *Gevurah*. The Peacock Angel is associated with the Morning Star, which is the Messiah Son of Joseph and the Evil Serpent. Like Nehushtan, the Peacock affords Jews protection from the biting snakes of Gentiles, while consuming the snakes of Gentiles who are the offspring of the Evil Serpent.—CJB} This,

he says, is he who is according to the likeness of Esau, whose garment—he not being himself present—was blessed; who did not receive, he says, the benediction uttered by him of enfeebled vision. [Gen. xxvii. 1.] **{This proves that the original Christians believed that Jesus was the reincarnation of Esau who was cheated out of his blessing from Isaac by his younger twin brother Jacob. Rebecca had dressed Jacob in Esau's clothing which convinced blind Isaac that Jacob was instead Esau. Isaac then blessed Jacob with Esau's blessing which made all the Nations the slaves of Jacob (the Jews) and cursed them should they curse Jacob (*Genesis* 27:27-29).**

When Jacob gave Joseph a coat of many colors he was donning him with Wisdom and making him the agent of Satan to impose harsh Divine Judgement on Humanity. Esau's clothing, which smelled of the wilderness, became Joseph's coat of many colors. The Scapegoat was sent into the wilderness, the realm of Satan. Jesus sent his disciples into the world to be martyred as Scapegoats for Jewish sins. Just as Esau had deprived the Gentiles of their blessing through his stupidity—and Esau's guardian angel Samael had again blessed Jacob after losing to Jacob in a wrestling match—and as Satan surrenders when gifted with a Scapegoat on the Day of Atonement, Joseph came to rule over the Gentiles by subverting Pharaoh's rule and stole the Gentiles' blessings and gave them to the Israelites after forcing the Gentiles to starve, much like Esau was starving when Jacob coerced Esau into trading his priceless birthright to Jacob for a measly bowl of red lentil porridge because Esau feared that he was about to die of starvation.

The coat of many colors is the mantle of the Messiah Son of Joseph and the luminescent skin of the Evil Serpent which is shed again and again and worn by the Messiah Son of Joseph. Jews wear the black skin of the Serpent as their *Teffilin* to mimic the headdress of Pharaoh. The box sits atop the forehead exactly like it did in some statues of Isis, who corresponds to Shekinah. The block box represents the Serpent's head, just like the Cobra's head in Pharaoh's crown. The strap wound round the arm represents the body of the snake.—CJB} He acquired, however, wealth from a source independent of this, receiving nothing from him whose eyes were dim; and Jacob saw his countenance, [Gen. xxxiii. 10.] as a man beholds the face of God. In regard of this, he says, it has been written that 'Nebrod was a mighty hunter before the Lord.' [Gen. x. 9.] And there are, he says, many who closely imitate this [Nimrod]: as numerous are they as the gnawing [serpents] which were seen in the wilderness by the children of Israel, from which that perfect serpent which Moses set up delivered those that were bitten. This, he says, is that which has been declared: 'In the same manner as Moses lifted up the serpent in the wilderness, so also must the Son of man be lifted up.' [John iii. 14, 15.] According to the likeness of this was made in the desert the brazen serpent which Moses set up. Of this alone, he says, the image is in heaven,

always conspicuous in light.

This, he says, is the great beginning respecting which Scripture has spoken. Concerning this, he says it has been declared: 'In the beginning was the Word, and the Word was with God, and the Word was God. This was in the beginning with God, all things were made by Him, and without Him was not one thing that was made. And what was formed in Him is life.' [John i. 1-4.] And in Him, he says, has been formed Eve; [now] Eve is life. This, however, he says, is Eve, mother of all living,—a common nature, that is, of gods, angels, immortals, mortals, irrational creatures, [and] rational ones. For, he says, the expression 'all' he uttered of all [existences]. And if the eyes of any, he says, are blessed, this one, looking upward on the firmament, will behold at the mighty summit of heaven the beauteous image of the serpent, turning itself, and becoming an originating principle of every [species of] motion to all things that are being produced. He will [thereby] know that without him nothing consists, either of things in heaven, or things on earth, or things under the earth. Not night, not moon, not fruits, not generation, not wealth, not sustenance, not anything at all of existent things, is without his guidance. In regard of this, he says, is the great wonder which is beheld in the firmament by those who are able to observe it. For, he says, at this top of his head, a fact which is more incredible than all things to those who are ignorant, 'are setting and rising mingled one with other.' This it is in regard of which ignorance is in the habit of affirming: in heaven

'Draco revolves, marvel mighty of monster dread.'

And on both sides of him have been placed Corona and Lyra; and above, near the top itself of the head, is visible the piteous man 'Engonasis,'

'Holding the right foot's end of Draco fierce."

And at the back of Engonasis is an imperfect serpent, with both hands tightly secured by Anguitenens, and being hindered from touching Corona that lies beside the perfect serpent.

CHAPTER XII.

Compendious Statement of the Doctrines of the Peratæ.

This is the diversified wisdom of the Peratic heresy, which it is difficult to declare in its entirety, so intricate is it on account of its seeming to consist of the astrological art. As far forth, then, as this is possible, we shall briefly explain the whole force of this [heresy]. In order, however, that we may by a compendious statement elucidate the entire doctrine of these persons, it

appears expedient to subjoin the following observations. According to them, the universe is Father, Son, [and] Matter; [but] each of these three has endless capacities in itself. Intermediate, then, between the Matter and the Father sits the Son, the Word, the Serpent, always being in motion towards the unmoved Father, and [towards] Matter itself in motion. And at one time he is turned towards the Father, and receives the powers into his own person; but at another time takes up these powers, and is turned towards Matter. And Matter, [though] devoid of attribute, and being unfashioned, moulds [into itself] forms from the Son which the Son moulded from the Father. **{In this system, the Father plays the role of the *Monad* (One), the Son is the Demiurge/*Nous*/*Logos* and Matter is Primordial Chaos.—CJB}**

But the Son derives shape from the Father after a mode ineffable, and unspeakable, and unchangeable; [that is,] in such a manner as Moses says that the colours of the conceived [kine] flowed from the rods [Gen. xxx. 37-39.] which were fixed in the drinking-troughs. And in like manner, again, that capacities flowed also from the Son into Matter, similarly to the power in reference to conception which came from the rods upon the conceived [kine]. And the difference of colours, and the dissimilarity which flowed from the rods through the waters upon the sheep, is, he says, the difference of corruptible and incorruptible generation. As, however, one who paints from nature, though he takes nothing away from animals, transfers by his pencil all forms to the canvas; so the Son, by a power which belongs to himself, transfers paternal marks from the Father into Matter. All the paternal marks are here, and there are not any more. For if any one, he says, of those [beings] which are here will have strength to perceive that he is a paternal mark transferred hither from above, [and that he is] incarnate—just as by the conception resulting from the rod a something white is produced—he is of the same substance altogether with the Father in heaven, and returns there. If, however, he may not happen upon this doctrine, neither will he understand the necessity of generation, just as an abortion born at night will perish at night. When, therefore, he says, the Saviour observes, 'your Father which is in heaven,' [Matt. vii. 11.] he alludes to that one from whom the Son deriving his characteristics has transferred them hither. When, however, [Jesus] remarks, 'Your father is a murderer from the beginning,' [John viii. 44.] he alludes to the Ruler and Demiurge of matter, who, appropriating the marks delivered from the Son, generated him here who from the beginning was a murderer, for his work causes corruption and death. **{This evinces the Christian belief in Dualistic Demiurges, Demiurge-Jesus and Demiurge-Yahweh. Since the Gnostics stigmatized the term Demiurge by applying it to Yahweh while asserting that Yahweh is the evil master of Matter "Satan", they had to find another term for Demiurge to apply to the Son, Jesus. The Gnositics chose to call Jesus the "*Logos*" meaning by the term Demiurge. They also employed another Platonic concept and called the Demiurge-Jesus "Knowledge", which to them signified the**

equivalent Greek concepts of *Logoi Spermatikoi*, Intellect and *Nous* (Mind). Just as in the Platonic system which the Gnostics copied, the Son Jesus takes the Ideal Forms and thoughts of the One and applies them to crude Primordial Matter. Just as in the Platonic system, these forms become corrupted when applied to Matter.

But the Gnostics altered the Platonic Cosmology to conform to their interpretation of the *Chaoskampf*. They did not believe that Matter was incapable of obtaining Ideal Form, but rather that a Divine Androgynous Woman Barbelo/Sophia had created an inept Son without the knowledge or consent of her Male Aspect. This Son did not know of its origins or of the perfection of the One and so could not properly comprehend Ideal Forms or *Logoi Spermatikoi* and use them as blueprints in his construction of his World of Matter. This Woman Barbelo/Sophia (women being thought Evil and bound to Matter and the Moon and sub-Lunar region) made her own creator god Yahweh/Satan to make for her a new world which she had hoped would be like the Perfect One which had emanated her.

Since the One is Ideal Unity, it cannot differentiate and turn the Potentiality of its Intellectual Thoughts into the Actuality of the Ordered Chaos of Matter. In the Platonic system and its derivatives, which are based on the Orphic myth of Phanes Protogonus, the One must emanate a "Son" (Phanes) to make the world. The highest god, the One, is not the creator god. It instead emanates a creator god, the Demiurge (Craftsman) to make a world for it so that it does not become particular as opposed to universal. The Gnostics asserted, in contradiction to the Platonists, that One emanated Barbelo who then longed to make a world of her own and unable to do so herself—the Demiurge being Masculine—bore a son to serve as her Demiurge.

This monstrosity, which is worshiped by the Jews as "Yahweh", bungled the job of Creation, because it did not know of, or grasp, the Ideal Forms of the One. This Judaist scheme created the perfect religion of the Other Side whereby the Gentiles serve as Sons of Darkness in the *Chaoskampf*. The deceived Christians mistakenly believed that their Demiurge of Darkness was the Demiurge of Good Light. But their God was instead the Demiurge of Primordial Chaos sent by the Principle Above the One, which had made Chaos, Void and Darkness before it emanated the One. The Gnostics deliberately confused the Principle Above the One, which is Nothingness, with the One. It is the One whose First Intellect produce the Potentiality of Ideal Forms. It is the One which emanates the Son of Holy Light who is the Craftsman of Divinity.

The Dark Demiurge is the creator god which destroys the Order and Form of Matter. It is Jesus who calls upon Christians to Nullify themselves through martyrdom and by refusing to have families and children. It is

Jesus who calls upon Christians to obliterate the Earth in hopes of creating a new kingdom in Heaven where Satan resides. The Gnostics corrupted Orphism and Platonism to make them Dualistic and consistent with the Ditheism of the late Second Temple Jews. This compelled them to establish two Demiurges in their Theology. The one they called "Jesus" and "*Logos*", which is the destructive creator of Chaos. The other they called Yaldabaoth/Yahweh and "Demiurge" who produces Order and Matter from Chaos and imposes his restrictive Natural Law upon it.

They assigned Jesus the job of destroying the Material World and Gentile Life, which is the role of the Dark Demiurge at the end of the cycle of Creation. They made Yahweh the defender of the Law and Order and their enemy whom they fight by committing collective suicide and using Science and Technology (Knowledge) to destroy the Natural World of Matter. All this deliberate destruction forwards the Judaist Agenda. The Kabbalists took over the Gnostic system of Dual Demiurges and called the Dark Demiurge the "Evil Serpent Samael/Lilith" and "Jesus". They called the Demiurge of Divine Light "Adam Kadmon" and the "Holy Serpent". The Tree of the Evil Serpent is the Tree of Death "Knowledge". The Tree of the Holy Serpent is the "Tree of Life" the Torah with its supposed 600,000 letters each of which signifies a Jewish Soul. This renders the Torah the equivalent of the World Soul in the Platonic system, as well as the Demiurge, and thereby ascribes to the Torah the Male and Female aspects of the emanations from the One in the Upper Realm above the Great Divide, which the Greeks had devised as the Demiurge followed by the World Soul. The Gentiles, on the other hand, bear only the attribute of Nothingness which they inherit from the Principle of Nothingness Above the One, which the Kabbalists style the "*Ein*". I explain these Orphic and Platonic concepts in detail in my book *Rise Above the Gods Who Hate Us*.—CJB}

No one, then, he says, can be saved or return [into heaven] without the Son, and the Son is the Serpent. **{Here is a direct statement that early Christians believed Jesus is the Serpent. This is a reference to the ecstatic reunion with God, the *Unio Mystica* of the Mystery Religions of the Greeks, who believed that through rites, meditation and knowledge a Human Soul can leave the Body and ascend to its source, the One of Ideal Unity. But the earliest Christians did not mean by this a return to the One. Instead, as proven by their reference to the Serpent of Chaos, they meant a return to the Principle of Nothingness Above the One. In other words, they taught Christians that their goal should be to annihilate themselves.—CJB}** For as he brought down from above the paternal marks, so again he carries up from thence those marks roused from a dormant condition and rendered paternal characteristics, substantial ones from the unsubstantial Being, transferring them hither from thence. **{The identification of the Paternal Principle is very**

significant, because in the Greek and Kabbalistic systems the creator and bearer of Souls is the Female Aspect of the Demiurge. In the Greek system she is the Mother World Soul and in Kabbalah she is Adam Kadmon's Female Aspect and Shekinah. The early Christians were sending the coded message that the Souls of Gentiles are derived from Evil Matter and the Evil Serpent who is the Son of the Principle of Nothingness, not from the Mother of the World Soul who created the Jews from the Divine Light as Sparks of Dionysus and the Female Aspect of Adam Kadmon, meaning Eve through Seth.

But the public and standard Kabbalistic scheme conceals their deeper and secret belief that the Firstborn Gentiles bear the highest Soul of *Yechidah*, which the Kabbalists believe they can take from the Gentiles by killing them off. The lofty and self-aggrandizing Kabbalistic talk of Jewish superiority is a ruse meant to confuse the fact that they view Jews as inferior to Gentiles because Gentiles bear the privilege of being the children of Satan, which they envision to be a superior status to their unfortunate condition of being the children of the dim-witted and inept Demiurge Yahweh who oppresses them.—CJB} This, he says, is what is spoken: 'I am the door.' [John x. 7.] **{John 10:7 states that Jesus is the gate through which his deluded sheep pass on their way to the slaughterhouse of non-existence in a kingdom not of this world (in other words, a kingdom which does not exist), "Therefore Jesus said again, 'Very truly I tell you, I am the gate for the sheep."—NIV—CJB}** And he transfers [those marks], he says, to those who close the eyelid, as the naphtha drawing the fire in every direction towards itself; nay rather, as the magnet [attracting] the iron and not anything else, or just as the backbone of the sea falcon, the gold and nothing else, or as the chaff is led by the amber. In this manner, he says, is the portrayed, perfect, and consubstantial genus drawn again from the world by the Serpent; nor does he [attract] anything else, as it has been sent down by him. For a proof of this, they adduce the anatomy of the brain, assimilating, from the fact of its immobility, the brain itself to the Father, and the cerebellum to the Son, because of its being moved and being of the form of [the head of] a serpent. And they allege that this [cerebellum], by an ineffable and inscrutable process, attracts through the pineal gland the spiritual and life-giving substance emanating from the vaulted chamber [in which the brain is embedded]. **{Modern Kabbalists have adopted this belief that the pineal gland produces a substance, which they allege is the psychoactive drug DMT, that derives from the Serpent and enables them to communicate with Angels, Demons and Gods. The skull is the mixing bowl (another Platonic concept) where these interactions occur through the medium of the brain.—CJB}** And on receiving this, the cerebellum in an ineffable manner imparts the ideas, just as the Son does, to matter; or, in other words, the seeds and the genera of the things produced according to the flesh

flow along into the spinal marrow. **{This belief system mirrors that of the Hindus and the Chakras and the Kundalini Serpent which originates at the base of the spine (*Yesod*, the circumcised penis of Yahweh) and whose serpentine head can wind its way up the spine to the cerebellum. This is an early understanding of the nervous system and how it directs the Matter of the Body in the way that the Demiurge supposedly directs Matter through thoughts which originate in the First Intellect of the Monad. This appears to imply that the brain, not our DNA, directs the nature of our growth and that the seeds of *Logoi Spermatikoi* are ideas and thoughts. It is sollipsism.—CJB}** Employing this exemplar, [the heretics] seem to adroitly introduce their secret mysteries, which are delivered in silence. Now it would be impious for us to declare these; yet it is easy to form an idea of them, by reason of the many statements that have been made.

CHAPTER XIII.

The Peratic Heresy Not Generally Known.

But since I consider that I have plainly explained the Peratic heresy, and by many [arguments] have rendered evident [a system that hitherto] has always escaped notice, and is altogether a tissue of fable, and one that disguises its own peculiar venom, it seems expedient to advance no further statement beyond those already put forward; for the opinions propounded by [the heretics] themselves are sufficient for their own condemnation.

CHAPTER XIV.

The System of the Sethians—their Triad of Infinite Principles—their Heresy Explained—their Interpretation of the Incarnation.

Let us then see what the Sithians affirm. To these it appears that there are three definite principles of the universe, and that each of these principles possesses infinite powers. And when they speak of powers let him that heareth take into account that they make this statement. Everything whatsoever you discern by an act of intelligence, or also omit [to discern] as not being understood, this by nature is fitted to become each of the principles, as in the human soul every art whatsoever which is made the subject of instruction. Just for instance, he says, this child will be a musician, having waited the requisite time for [acquiring a knowledge of] the harp; or a geometrician, [having previously undergone the necessary study for acquiring a knowledge] of geometry; [or] a grammarian, [after having sufficiently studied] grammar; [or] a workman, [having acquired a practical acquaintance] with a handicraftsman's business; and to one brought into contact with the rest of the arts a similar occurrence will take place. Now of principles, he says, the substances are light

and darkness; and of these, spirit is intermediate without admixture. The spirit, however, is that which has its appointed place in the midst of darkness which is below, and light which is above. It is not spirit as a current of wind, or some gentle breeze that can be felt; but, as it were, some odour of ointment or of incense formed out of a compound. [It is] a subtle power, that insinuates itself by means of some impulsive quality in a fragrance, which is inconceivable and better than could be expressed by words. Since, however, light is above and darkness below, and spirit is intermediate in such a way as stated between these; and since light is so constituted, that, like a ray of the sun, it shines from above upon the underlying darkness; and again, since the fragrance of the spirit, holding an intermediate place, is extended and carried in every direction, as in the case of incense-offerings placed upon fire, we detect the fragrance that is being wafted in every direction: when, I say, there is a power of this description belonging unto the principles which are classified under three divisions, the power of spirit and light simultaneously exists in the darkness that is situated underneath them. But the darkness is a terrible water, into which light is absorbed and translated into a nature of the same description with spirit. The darkness, however, is not devoid of intelligence, but altogether reflective, and is conscious that, where the light has been abstracted from the darkness, the darkness remains isolated, invisible, obscure, impotent, inoperative, [and] feeble. Wherefore it is constrained, by all its reflection and understanding, to collect into itself the lustre and scintillation of light with the fragrance of the spirit. And it is possible to behold an image of the nature of these in the human countenance; for instance, the pupil of the eye, dark from the subjacent humours, [but] illuminated with spirit. As, then, the darkness seeks after the splendour, that it may keep in bondage the spark, and may have perceptive power, so the light and spirit seek after the power that belongs to themselves, and strive to uprear, and towards each other to carry up their intermingled powers into the dark and formidable water lying underneath. **{Lurian Kabbalah, with its system of *Kelipot*, *Kelipah Nogah* and *Tikkun Olam*, is a plagiarism of this Gnostic belief system which is based on Platonism and Orphism.—CJB}**

But all the powers of the three originating principles, which are as regards number indefinitely infinite, are each according to its own substance reflective and intelligent, unnumbered in multitude. And since what are reflective and intelligent are numberless in multitude, while they continue by themselves, they are all at rest. If, however, power approaches power, the dissimilarity of [what is set in] juxtaposition produces a certain motion and energy, which are formed from the motion resulting from the concourse effected by the juxtaposition of the coalescing powers. **{Consider the example of a wave form or pressure differential imparting motion through rarefaction and compression. This Metaphysics bears a strong resemblance to the Heraclitean Dialectic of *Logos*.—CJB}** For the concourse of the powers

ensues, just like any mark of a seal that is impressed by means of the concourse correspondingly with [the seal] which prints the figure on the substances that are brought up [into contact with it]. Since, therefore, the powers of the three principles are infinite in number, and from infinite powers [arise] infinite concourses, images of infinite seals are necessarily produced. These images, therefore, are the forms of the different sorts of animals. From the first great concourse, then, of the three principles, ensues a certain great form, a seal of heaven and earth. The heaven and the earth have a figure similar to the womb, having a navel in the midst; and if, he says, any one is desirous of bringing this figure under the organ of vision, let him artfully scrutinize the pregnant womb of whatsoever animal he wishes, and he will discover an image of the heaven and the earth, and of the things which in the midst of all are unalterably situated underneath. **{This repeats the Greek Cosmology of Uranus atop Gaia and the fact that her children were forced to remain in the womb beneath the surface of the Earth until Kronos drove Uranus off of Gaia, which allowed her children to be born into the light. Gaia was in pain until her children emerged from beneath the surface of this womb. The notion that the microcosm is a miniature version of the Macrocosm is also a Greek precept which is inherent in the anthropomorphic god Phanes Protogonus and the philosophy of Numenius and others. It reached fulfilment in Swedenborg's Kabbalistic *Maximus Homo*.—CJB}**

[And so it is, that the first great concourse of the three principles] has produced such a figure of heaven and earth as is similar to a womb after the first coition. But, again, in the midst of the heaven and the earth have been generated infinite concourses of powers. And each concourse did not effect and fashion anything else than a seal of heaven and earth similar to a womb. **{The impression made by the confrontation of polar opposites. This is the Metaphysics of the *Chaoskampf*, the belief that the struggle of opposites produces creation as a war between the Ditheistic gods of Darkness and Light. Without both, Nothing exists, which is what was before everything else emerged first as Light and then as the struggle between Light and Darkness. The skull is also a womb in which the creation of thoughts are sealed in the brain.—CJB}** But, again, in the earth, from the infinite seals are produced infinite crowds of various animals. But into all this infinity of the different animals under heaven is diffused and distributed, along with the light, the fragrance of the Spirit **{the Logoi Spermatikoi}** from above. From the water **{Primordial Chaos}**, therefore, has been produced a first-begotten originating principle, viz., wind, [which is] violent and boisterous, and a cause of all generation. **{This is the *Ruach Elohim* (Wind of the Gods) that the Female Bird (Nyx, Asherah, the Holy Ghost, Shekinah, etc.) produces by flapping her wings over the Darkness and Silence of the Sea of Chaos in the Beginning. The wind produces a disturbance in the medium of the Æther of Chaos, which creates whirls of Matter and Sound, in the sense**

of Thales—and much later Sir Oliver Lodge.—CJB} For producing a sort of ferment in the waters, [the wind] uplifts waves out of the waters; and the motion of the waves, just as when some impulsive power of pregnancy is the origin of the production of a man or mind, is caused when [the ocean], excited by the impulsive power of spirit, is propelled forward. **{This is the origin of the "Birthpangs of the Messiah" and Messianic Age found in *Matthew* and *Romans*, and in the derivative Kabbalistic belief in the "Chevlei Maschiach". *Romans* 8:22, "We know that the whole creation has been groaning as in the pains of childbirth right up to the present time."—NIV *Matthew* 24:8, "All these are the beginning of birth pains."—NIV—CJB}** When, however, this wave that has been raised out of the water by the wind, and rendered pregnant in its nature, has within itself obtained the power, possessed by the female, of generation, it holds together the light scattered from above along with the fragrance of the spirit—that is, mind moulded in the different species. And this [light] is a perfect God, who from the unbegotten radiance above, and from the spirit, is borne down into human nature as into a temple, by the impulsive power of Nature, and by the motion of wind. And it is produced from water being commingled and blended with bodies as if it were a salt of existent things, and a light of darkness. And it struggles to be released from bodies, and is not able to find liberation and an egress for itself. For a very diminutive spark, a severed splinter from above like the ray of a star, has been mingled in the much compounded waters of many [existences], as, says he, [David] remarks in a psalm. [Ps. xxix. 3.] Every thought, then, and solicitude actuating the supernal light is as to how and in what manner mind may be liberated, by the death of the depraved and dark body, from the Father that is below, which is the wind that with noise and tumult uplifted the waves, and who generated a perfect mind his own Son; not, however, being his peculiar [offspring] substantially. For he was a ray [sent down] from above, from that perfect light, [and] was overpowered in the dark, and formidable, and bitter, and defiled water; and he is a luminous spirit borne down over the water. When, therefore, the waves that have been upreared from the waters have received within themselves the power of generation possessed by females, they contain, as a certain womb, in different species, the infused radiance, so as that it is visible in the case of all animals. But the wind, at the same time fierce and formidable, whirling along, is, in respect of its hissing sound, like a serpent. **{This is a repetition of the Greek belief that Phanes Protogonus manufactures existence by mixing Light and Darkness. The Orphic belief that Humans obtain the Sparks of their Souls from Dionysus, and the Matter of their Bodies from the Titans, is extended as a general principle to every existing Thing. The Spark of Light becomes embedded in the Shell of Darkness and needs to be liberated to return to its source above. Luria plagiarized these exact same concepts wholesale in his principles of the *Kelipah Nogah*, the Shining Shells with Sparks of Divine Light**

embedded within them; and *Tikkun Olam*, the Rectification of the World by freeing the Sparks from the Dark Shells which are shattered Vessels that conceal the Light.—CJB}

First, then, from the wind—that is, from the serpent—has resulted the originating principle of generation in the manner declared, all things having simultaneously received the principle of generation. After, then, the light and the spirit had been received, he says, into the polluted and baneful [and] disordered womb, the serpent—the wind of the darkness, the first-begotten of the waters—enters within and produces man, and the impure womb neither loves nor recognises any other form. **{This is the Firstborn Son of Chaos brought to Life by the Serpent. It is Cain, Ishmael, Esau and Jesus. The Christian story of the generation of Jesus is that the Holy Spirit (*Ruach Elohim/Ha-Kodesh*, in Greek** Άγιον Πνεύμα, *Agion Pneuma*) **entered the womb of Mary and impregnated her, just as the Holy Spirit stirred the waters in *Genesis* 1:2, "Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters." This Holy Wind is interpreted as a bird, commonly as a dove by Jews and Christians, and a black bird by the Orphic Greeks, and in order to hover a bird must flap its wings which generates wind. The Gnostics clarified the fact that this "Wind of Darkness" which entered Mary's womb, like the winds of the Shekinah stirred the Waters of Chaos, was the Serpent from the Garden of Eden, Satan. The Gnostics, and later the Kabbalists, also clarified the fact that the same Serpent entered the womb of Eve to produce Cain. That Serpent is Lilith/Samael (Satan). This links Jesus to the Serpent and to Cain. The Serpent is the "Light of Darkness" and the "Wind of Darkness". It is also the DNA of Gentiles according to the Judaists. The Jews claim their descent from the DNA of "Holy Light" and the "Word (*Logos*) of God".—CJB}** The perfect Word of supernal light being therefore assimilated [in form] to the beast, [that is,] the serpent, entered into the defiled womb, having deceived [the womb] through the similitude of the beast itself, in order that [the Word] may loose the chains that encircle the perfect mind which has been begotten amidst impurity of womb by the primal offspring of water, [namely,] serpent, wind, [and] beast. This, he says, is the form of the servant, [Phil. ii. 7.] and this the necessity of the Word of God coming down into the womb of a virgin. **{This imagery of the Serpent entering the womb is very phallic.—CJB}** But he says it is not sufficient that the Perfect Man, the Word, has entered into the womb of a virgin, and loosed the pangs [Acts ii. 24.] which were in that darkness. **{The Spark of Christ's Spirit and the Christian Soul is freed from the Material World of the Darkness of Chaos through Human Sacrifice. In other words, the Christian is taught that he or she must die in order to live and for their Spirit to rise to God and reunite with Jesus, who likewise loosed his Spirit through Death. The Christian is misled to believe that the**

Serpent places his or her seed into his or her mother, just as it did with Cain and Jesus. Therefore, birth is an Evil process of Light and Spirit becoming trapped in the Evil Womb of Earth, which calamity must be rectified by the Human Sacrifice of Self, so that the Spirit and Light of one's Soul are released from the Prison of the Body and ascend to their source from which they were taken by the Serpent and placed in the Darkness of the Womb, which is the Soul's first material Vessel. This mythology was agreeable to the minds of many because the male penis resembles a Serpent and it must enter the womb and spill its seed, which was thought of as Light and Water falling from the Firmament of Heaven, into the Darkness of the Womb below in order to produce a human being.

The act of coitus was seen as analogous to rays of light emanating from the Sun and water falling as rain from the clouds onto the dark soil of the Earth, which causes seeds to germinate and grow and eventually burst forth above the surface to show themselves to the Sun again and reach upwards towards it with the outstretched arms of their limbs. This imagery is depicted in the Two Trees in the Garden of Eden and the two statues of men with erections and outstretched arms reaching upwards towards the solar source of Daylight and lunar source of Moonlight in the Temple of the Samothracians. Kabbalah incorporates all of these images in the form of an adept climbing the Tree of Life like a Serpent to reach the source of Light and reunite with God. The ascent is the reversal of the descent, in both instances the movement is depicted as a Serpent descending the Tree to reach Eve and Chaos, and a Serpent ascending to bring the Chasid back to God. The Gnostics used similar imagery of the descending and ascending Serpents of the Two Demiurges, the Demiurge Yahweh (creator god) and the *Logos* Jesus (Serpent).—CJB} Nay, more than this was requisite; for after his entrance into the foul mysteries of the womb, he was washed, and drank of the cup of life-giving bubbling water. [John iv. 7-14.] And it was altogether needful that he should drink who was about to strip off the servile form, and assume celestial raiment. **{The Christians degraded the Womb and Females and thereby sought to condemn Gentiles to extinction by inspiring them to reject having children. Baptism and the Eucharist symbolize the consumption of the Cup of God's Wrath which condemns the Gentiles to Death. Baptism is immersion into the Waters of Chaos. For the original Christians, it began their initiation into the Mysteries of Pagan Greeks, as if they were the original Divine thoughts of Jesus Christ.—CJB}**

CHAPTER XV.

The Sethians support their Doctrines by an allegorical Interpretation of Scripture—their System really derived from Natural Philosophers and from the Orphic Rites—adopt the Homeric Cosmogony.

These are the statements which the patrons of the Sethian doctrines make, as far as it is possible to declare in a few words. Their system, however, is made up [of tenets] from natural [philosophers], and of expressions uttered in reference to different other subjects; and transferring [the sense of] these to the Eternal Logos, they explain them as we have declared. But they assert likewise that Moses confirms their doctrine when he says, 'Darkness, and mist, and tempest.' These, [the Sethian] says, are the three principles [of our system]; or when he states that three were born in paradise—Adam, Eve, the serpent; or when he speaks of three [persons, namely] Cain, Abel, Seth; and again of three [others]—Shem, Ham, Japheth; or when he mentions three patriarchs—Abraham, Isaac, Jacob; or when he speaks of the existence of three days before sun and moon; or when he mentions three laws—prohibitory, permissive, and adjudicatory of punishment. Now, a prohibitory law is as follows: 'Of every tree that is in paradise thou mayest freely eat; but of the tree of the knowledge of good and evil thou mayest not eat.' [Gen. ii. 16, 17.] But in the passage, 'Come forth from thy land and from thy kindred, and hither into a land which I shall show thee,' [Gen. xii. 1.] this law, he says, is permissive; for one who is so disposed may depart, and one who is not so disposed may remain. But a law adjudicatory of punishment is that which makes the following declaration: 'Thou shalt not commit adultery, thou shalt not kill, thou shall not steal;' [Ex. xx. 13-15; Deut. v. 17-19.] for a penalty is awarded to each of these acts of wickedness.

The entire system of their doctrine, however, is [derived] from the ancient theologians Musæus, and Linus, and Orpheus, who elucidates especially the ceremonies of initiation, as well as the mysteries themselves. For their doctrine concerning the womb is also the tenet of Orpheus; and the [idea of the] navel, which is harmony, is [to be found] with the same symbolism attached to it in the Bacchanalian orgies of Orpheus. But prior to the observance of the mystic rite of Celeus, and Triptolemus, and Ceres, and Proserpine, and Bacchus in Eleusis, these orgies have been celebrated and handed down to men in Phlium of Attica. For antecedent to the Eleusinian mysteries, there are [enacted] in Phlium the orgies of her denominated the 'Great [Mother].' There is, however, a portico in this [city], and on the portico is inscribed a representation, [visible] up to the present day, of all the words which are spoken [on such occasions]. Many, then, of the words inscribed upon that portico are those respecting which Plutarch institutes discussions in his ten books against Empedocles. And in the greater number of these books is also drawn the representation of a certain aged man, grey-haired, winged, having his *pudendum* stretched forth, pursuing a retreating woman of azure color. And over the aged man is the inscription 'phaos ruentes,' and over the woman 'pereëphicola.' But 'phaos ruentes' [For 'phaos ruentes' some read 'Phanes rueis,' which is the expression found in the Orphic hymn (see Cruice's note).] appears to be the light [which exists], according to the doctrine of the Sethians, and 'phicola' the darkish water; while

the space in the midst of these seems to be a harmony constituted from the spirit that is placed between. The name, however, of 'phaos ruentes' manifests, as they allege, the flow from above of the light downwards. Wherefore one may reasonably assert that the Sethians celebrate rites among themselves, very closely bordering upon those orgies of the 'Great [Mother' which are observed among] the Phliasians. And the poet likewise seems to bear his testimony to this triple division, when he remarks, 'And all things have been triply divided, and everything obtains its [proper] distinction;' that is, each member of the threefold division has obtained [a particular] capacity. But now, as regards the tenet that the subjacent water below, which is dark, ought, because the light has set [over it], to convey upwards and receive the spark borne down from [the light] itself; in the assertion of this tenet. I say, the all-wise Sethians appear to derive [their opinion] from Homer:

> 'By earth I swore, and yon broad Heaven above,
> And Stygian stream beneath, the weightiest oath
> Of solemn power, to bind the blessed gods.'

That is, according to Homer, the gods suppose water to be loathsome and horrible. Now, similar to this is the doctrine of the Sethians, which affirms [water] to be formidable to the mind.

CHAPTER XVI.

The Sethian Theory concerning 'Mixture' and 'Composition'—Application of it to Christ—Illustration from the Well of Ampa.

These, and other assertions similar to these, are made [by the Sethians] in their interminable commentaries. They, however, persuade their disciples to become conversant with the theory respecting composition and mixture. But this theory has formed a subject of meditation to many, but [among others] also to Andronicus the Peripatetic. The Sethians, then, affirm that the theory concerning composition and mixture is constituted according to the following method: The luminous ray from above is intermingled, and the very diminutive spark is delicately blended in the dark waters beneath; and [both of these] become united, and are formed into one compound mass, just as a single savour [results] from the mixture of many incense-offerings in the fire, and [just as] an adept, by having a test in an acute sense of smell, ought to be able from the single odour of the incense to distinguish accurately each [ingredient] of the incense-offerings that have been mingled in the fire,—whether, for example, storax, and myrrh, and frankincense, or whatever other [ingredient] may be mixed [in the incense]. They, however, employ also other examples, saying both that brass is mixed with gold, and that some art has been discovered which separates the brass from the gold. And, in like manner, if tin

or brass, or any substance homogeneous with it, be discovered mixed with silver, these likewise, by some art superior to that of mixing, are distinguished. But already some one also distinguishes water mingled with wine. So, say they, though all things are commingled, they are capable of being separated. Nay, but, he says, derive the same lesson from the case of animals. For when the animal is dead, each of its parts is separated; and when dissolution takes place, the animal in this way vanishes. This is, he says, what has been spoken: 'I came not to send peace on the earth, but a sword,'[Matt. x. 34.]—that is, the division and separation of the things that have been commingled. For each of the things that have been commingled is separated and divided when it reaches its proper place. For as there is one place of mixture for all animals, so also has there been established one [locality] of separation. And, he says, no one is aware of this [place], save we alone that have been born again, spiritual, not carnal, whose citizenship is in heaven above. **{This doctrine separates the Light from the Darkness, the Sons of Light from the Sons of Darkness, the Day from the Night, the Jews from the Gentiles; by misleading the Christians into believing they could obtain immortality by killing themselves off. Christ is performing what Luria later dubbed "*Tikkun Olam*" by duping Gentiles into believing they could free the Sparks of their Souls by killing their own Bodies and ceasing to have children. The sword Christ brought was placed on the suicidal throats of Christians and wrested into separate pieces the butchered corpse of their divided families like the gut pile of eviscerated slaughtered animals, leaving them to rot and become Nothing but the sustenance of worms. This was done to hand the world over to the Jews.—CJB}**

In this manner insinuating themselves, they corrupt their pupils, partly by misusing the words spoken [by themselves], while they wickedly pervert, to serve any purpose they wish, what has been admirably said [in Scripture]; and partly by concealing their nefarious conduct, by means of whatever comparisons they please. All these things, then, he says, that have been commingled, possess, as has been declared, their own particular place, and hurry towards their own peculiar [substances], as iron towards the magnet, and the chaff to the vicinity of amber, and the gold to the spur of the sea falcon. In like manner, the [ray] of light which has been commingled with the water, having obtained from discipline and instruction its own proper locality, hastens towards the Logos that comes from above in servile form; and along with the Logos exists as a logos in that place where the Logos is still: [the light, I say, hastens to the Logos with greater speed] than the iron towards the magnet. **{This is the Orphic doctrine of the *Unio Mystica* being equated to magnetism. The major objective of the *Chaoskampf* thereby becomes the separation of the Gentiles from their Lives and their resultant separation from the Earth and from the Jews. The Darkness is then separated from the Light, the Gentiles (*Kelipot*) are separated from the Jews (Sparks) and**

return to the Principle of Nothingness above the One, the Primordial Chaos of Formlessness, Emptiness and Darkness. The Gentiles ride the Serpent of Chaos, Jesus, to their doom, while the Jews ascend on the back of the Holy Serpent to the Light of the One which first emanated them. The modern atomic correspondences implied in the magnetic analogies of the ancients are obvious in the form of electrons, protons and neutrons.—CJB}

And that these things, he says, are so, and that all things that have been commingled are separated in their proper places, learn. There is among the Persians in a city Ampa, near the river Tigris, a well; and near the well, at the top, has been constructed a certain reservoir, supplied with three outlets; and when one pumps from this well, and draws off some of its contents in a vessel, what is thus pumped out of the well, whatever it is at all, he pours into the reservoir hard by. And when what is thus infused reaches the outlets, and when what is taken up [out of each outlet] in a single vessel is examined, a separation is observed to have taken place. And in the first of the outlets is exhibited a concretion of salt, and in the second of asphalt, and in the third of oil; and the oil is black, just as, he says, Herodotus also narrates, and it yields a heavy smell, and the Persians call this 'rhadinace.' The similitude of the well is, say the Sethians, more sufficient for the demonstration of their proposition than all the statements that have been previously made.

CHAPTER XVII.

The Sethian Doctrines to Be Learned from the 'Paraphrase of Seth.'

The opinion of the Sethians appears to us to have been sufficiently elucidated. If, however, any one is desirous of learning the entire doctrine according to them, let him read a book inscribed *Paraphrase of Seth;* for all their secret tenets he will find deposited there. But since we have explained the opinions entertained by the Sethians, let us see also what are the doctrines advanced by Justinus."[64]

The idolatrous Pole Serpent Nehushtan that Moses raised up safeguarded the Jews from all the worldly snakes that were striking them. In the same way, Jesus rescued the Jews from the Gentiles by becoming the god of the Gentiles, the Gentiles' guardian angel who betrays them just as the Evil Serpent Samael always does on *Yom Kippur*. The Serpent on a Asherah Pole betrays the lesser serpents on the ground. The god of Gentiles on an Asherah Pole (Jesus on the Cross) betrays the Gentiles on the ground. The venomous Serpent poisons the Gentiles, which cures the Jews.

This coded Christian imagery and use of fables manifests itself in *The Acts of Philip* 94-148, where Philip, the disciple of Christ and apostle to the Gentiles, enters the domain of a city of snake worshipers—signifying the Gentiles—tames the Gentile

beasts and seizes control over their gods,

"VIII. *Wherein the kid and the leopard in the wilderness believed.*

94 It came to pass when the Saviour divided the apostles and each went forth according to his lot, that it fell to Philip to go to the country of the Greeks: and he thought it hard, and wept. And Mariamne his sister (it was she that made ready the bread and salt at the breaking of bread, but Martha was she that ministered to the multitudes and laboured much) seeing it, went to Jesus and said: Lord, seest thou not how my brother is vexed? 95 And he said: I know, thou chosen among women; but go with him and encourage him, for I know that he is a wrathful and rash man, and if we let him go alone he will bring many retributions on men. But lo, I will send Bartholomew and John to suffer hardships in the same city, because of the much wickedness of them that dwell there; for they worship the viper, the mother of snakes. And do thou change thy woman's aspect and go with Philip. And to Philip he said: Why art thou fearful? for I am always with thee.

96 So they all set out for the land of the Ophiani; and when they came to the wilderness of dragons, lo, a great leopard came out of a wood on the hill, and ran and cast himself at their feet and spoke with human voice: I worship you, servants of the divine greatness and apostles of the only-begotten Son of God; command me to speak perfectly. 97 And Philip said: In the name of Jesus Christ, speak. And the leopard took perfect speech and said: Hear me Philip, groomsman of the divine word. Last night I passed through the flocks of goats over against the mount of the she-dragon, the mother of snakes, and seized a kid, and when I went into the wood to eat, after I had wounded it, it took a human voice and wept like a little child, saying to me: O leopard, put off thy fierce heart and the beast like part of thy nature, and put on mildness, for the apostles of the divine greatness are about to pass through this desert, to accomplish perfectly the promise of the glory of the only-begotten Son of God. At these words of the kid I was perplexed, and gradually my heart was changed, and my fierceness turned to mildness, and I did not eat it. And as I listened to its words, I lifted up my eyes and saw you coming, and knew that ye were the servants of the good God. So I left the kid and came to worship you. And now I beseech thee to give me liberty to go with thee everywhere and put off my beastlike nature.

98 And Philip said: Where is the kid? And he said: It is cast down under the oak opposite. Philip said to Bartholomew: Let us go and see him that was smitten, healed, and healing the smiter. And at Philip's bidding the leopard guided them to where the kid lay. 99 Philip and Bartholomew said: Now know we of a truth that there is none that surpasseth thy compassion, O Jesu lover of man; for thou preventest us and dost convince us by these creatures to believe more and earnestly fulfil our trust. Now therefore, Lord Jesu Christ, come and grant life and breath and secure footing (existence ?) to these creatures, that

they may forsake their nature of beast and cattle and come unto tameness, and no longer eat flesh, nor the kid the food of cattle; but that men's hearts may be given them, and they may follow us wherever we go, and eat what we eat, to thy glory, and speak after the manner of men, glorifying thy name.

100 And in that hour the leopard and kid rose up and lifted up their forefeet and said: We glorify and bless thee that hast visited and remembered us in this desert, and changed our beastlike and wild nature into tameness, and granted us the divine word, and put in us a tongue and sense to speak and praise thy name, for great is thy glory. 101 And they fell and worshipped Philip and Bartholomew and Mariamne; and all set out together praising God.

IX. *Of the dragon that was slain*.

102 They journeyed five days, and one morning after the midnight prayers a sudden wind arose, great and dark (misty), and out of it ran a great smoky (misty) dragon, with a black back, and a belly like coals of brass in sparkles of fire, and a body over 100 cubits long, and a multitude of snakes and their young followed it, and the desert quaked for a long distance. 103 And Philip said: Now is the time to remember the Lord's words: Fear nothing, neither persecution, nor the serpents of that land, nor the dark dragon. Let us stand fast and his power will fail; and pray and sprinkle the air from the cup and the smoke will scatter. 104 So they took the cup and prayed: Thou that sheddest dew on all pyres and bridlest darkness, putting a bit into the dragon's mouth, bringing to nought his anger, turning back the wickedness of the enemy and plunging him into his own fire, shutting his doors and stopping the exits and buffeting his pride: come and be with us in this desert, for we run by thy will and at thy bidding. 105 And he said: Now stand and raise your hands, with the cup you hold, and sprinkle the air in the form of the cross. 106 And there was as a flash of lightning which blinded the dragon and its brood; and they were withered up; and the rays of the sun entered the holes and broke the eggs. But the apostles closed their eyes, unable to face the lightning, and remained unhurt.

It does not seem as if much could have intervened between this Act and the Martyrdom, except perhaps the conversion of some people in the snake-city. However, the manuscripts give a title thus:

Out of the Travels of Philip the Apostle: from the fifteenth Act to the end, wherein is the Martyrdom.

107 (Introductory.) In the days of Trajan, after the Martyrdom of Simon, son of Clopas, bishop of Jerusalem, successor to James, Philip the apostle was preaching through all the cities of Lydia and Asia. 108 And he came to the city Ophioryme (Snake street), which is called Hierapolis of Asia, and was received by Stachys, a believer. And with him were Bartholomew, one of the Seventy, and his sister Mariamne, and their disciples. And they assembled at Stachys' house. 109 And Mariamne sat and listened to Philip discoursing. 110-112 He spoke of the snares of the dragon, who has 'no shape' in creation, and is

recognized and shunned by beasts and birds. 113 For the men of the place worshipped the snake and had images of it, and called Hierapolis Ophioryme. And many were converted. 114 And Nicanora the proconsul's wife believed, she was diseased, especially in her eyes, and had been healed. She now came in a silver litter. 115 And Mariamne said in Hebrew: Alikaman, ikasame, marmari, iachaman, mastranan, achaman, which means: O daughter of the father, my lady, who wast given as a pledge to the serpent, Christ is come to thee (and much more). 116 And Nicanora said: I am a Hebrew, speak to me in my fathers' tongue. I heard of your preaching and was healed. 117 And they prayed for her. 118 But her tyrant husband came and said: How is this? who has healed you? 119 And she said: Depart from me, and lead a chaste and sober life. 120 And he dragged her by the hair and threatened to kill her. **{The Gnostics were early genocidal Feminists, who sought to trick Gentiles into breaking up their families and no longer having children. They taught women that it was bondage to be married to a man and to bear children. This Satanic Feminism[65] reappeared in the Nineteenth Century when Kabbalistic Satanists taught Gentiles that the demon Lilith had rejected Adam because she was his equal, and that Satan had given Eve Knowledge to make of her a liberated goddess. The Russian Jewess Emma Goldman tried to convince Gentile women that motherhood and marriage were forms of slavery to be avoided at all costs.—CJB}** And the apostles were arrested, 121 and scourged and dragged to the temple, 122 and shut up in it (with the leopard and the kid. These are omitted in the principal text, but constantly occur in another recension: rightly, of course). 123 The people and priests came and demanded vengeance on the sorcerers. 124 The proconsul was afraid of his wife, for he had been almost blinded by a wonderful light when he looked through the window at her when praying. 125 They stripped and searched the apostles for charms, and pierced Philip's ankles and thighs and hung him head downward, and Bartholomew they hung naked by the hair. 126 And they smiled on each other, as not being tormented. But Mariamne on being stripped became like an ark of glass full of light and fire and every one ran away. 127 And Philip and Bartholomew talked in Hebrew, and Philip said: Shall we call down fire from heaven? 128 And now John arrived, and asked what was happening, and the people told him. 129 And he was taken to the place. Philip said to Bartholomew in Hebrew: Here is John the son of Barĕga (*or*, he that is in Barek), that is (*or*, where is) the living water. And John said: The mystery of him that hanged between the heaven and the earth be with you.

130 Then John addressed the people, warning them against the serpent. *Inter alia*: When all matter was wrought and spread out throughout the system of heaven, the works of God entreated God that they might see his glory: and when they saw it, their desire became gall and bitterness, and the earth became the storehouse of that which went astray, and the result and the superfluity of the creation was gathered together and became like an egg: and the serpent was

born. **{Shneur Zalman believed that,**

> **"Gentile souls are of a completely different and inferior order. They are totally evil, with no redeeming qualities whatsoever. Consequently, references to gentiles in Rabbi Shneur Zalman's teachings are invariably invidious. . . . Their material abundance derives from supernal refuse. Indeed, they themselves derive from refuse, which is why they are more numerous than the Jews, as the pieces of chaff outnumber the kernels. . . . All Jews were innately good, all gentiles innately evil. Jews were the pinnacle of creation and served the Creator, gentiles its nadir and worshiped the heavenly hosts."[66]}**

131 The people said: We took you for a fellow citizen, but you are in league with these men. The priests are going to wring out your blood and mix it with wine and give it to the Viper **{This is highly reminiscent of Shezmu and Unas. Priests are shepherds who sacrifice their flock to the gods to keep the gods well fed.}**. When they came to take John their hands were paralysed. John said to Philip: Let us not render evil for evil. Philip said: I shall endure it no longer. 132 The three others dissuaded him; but he said: Abalo, arimouni, douthael, tharseleen, nachaoth, aeidounaph, teleteloein, which is (after many invocations descriptive of God): let the deep open and swallow these men: yea, Sabaoth. 133 It opened and the whole place was swallowed, about 7,000 men, save where the apostles were. And their voices came up, crying for mercy and saying: Lo, the cross enlighteneth us. And a voice was heard: I will have mercy on you in my cross of light. 134 But Stachys and his house, and Nicanora and 50 others, and 100 virgins remained safe. 135 Jesus appeared and rebuked Philip. 136 But he defended himself. 137 And the Lord said: Since you have been unforgiving and wrathful, you shall indeed die in glory and be taken by angels to paradise, but shall remain outside it forty days, in fear of the flaming sword, and then I will send Michael and he shall let you in. And Bartholomew shall go to Lycaonia and be crucified there, and Mariamne's body shall be laid up in the river Jordan. And I shall bring back those who have been swallowed up. 138 And he drew a cross in the air, reaching down into the abyss, and it was filled with light, and the cross was like a ladder. And Jesus called the people, and they all came up, save the proconsul and the Viper. And seeing the apostles they mourned and repented. 139 And Philip, still hanging, spoke to them and told them of his offense 140 And some ran to take him down: but he refused and spoke to them . . . . 'Be not grieved that I hang thus, for I bear the form (type) of the first man, who was brought upon earth head downwards, and again by the tree of the cross made alive from the death of his transgression. And now do I fulfil the precept. For the Lord said to me: Unless ye make that which is beneath to be above, and the left to be right (and the right left), ye shall not enter into my kingdom. Be like

me in this: for all the world is turned the wrong way, and every soul that is in it.' 141 Further he spoke to them of the incarnation, 142 and bade them loose Bartholomew, and told him and Mariamne of their destiny. Build a church in the place where I die, and let the leopard and kid be there, and let Nicanora look after them till they die, and then bury them at the church gate: and let your peace be in the house of Stachys: and he exhorted them to purity. 'Therefore our brother Peter fled from every place where a woman was: and further, he had offense given by reason of his own daughter. And he prayed the Lord, and she had a palsy of the side that she might not be led astray.' 143 Bury me not in linen like the Lord, but in papyrus, and pray for me forty days. Where my blood is dropping a vine will grow, and ye shall use the wine of it for the cup: and partake of it on the third day. **{The Vine is the Tree of Death, the Tree of the Knowledge of Good and Evil. The Cup is the Cup of God's Wrath. Wine is Blood, the Venom of the Serpent.}** 144 And he prayed the Lord to receive him, and protect him against all enemies. 'Let not their dark air cover me, that I may pass the waters of fire and all the abyss. Clothe me in thy glorious robe and thy seal of light that ever shineth, until I have passed by all the rulers of the world and the evil dragon that opposeth us.' 145 And he died. 146 And they buried him as he directed. And a heavenly voice said he had received the crown.

147 After three days the vine grew Up. And they made the offering daily for forty days, and built the church and made Stachys bishop. And all the city believed. 148 And at the end of forty days the Saviour appeared in the form of Philip and told Bartholomew and Mariamne that he had entered paradise, and bade them go their ways. And Bartholomew went to Lycaonia and Mariamne to Jordan, and Stachys and the brethren abode where they were."[67]

The First Century Christians had a reputation for being perverse and licentious. This made it more difficult for them to attract Gentile converts as evinced by the many critical works written by Non-Jews against Christianity. The canonical Gospels and writings of Paul were written to disguise many of the true practices and beliefs of Christians, so that they might win over both Jewish and Gentile converts who did not find the perversions of Christianity appealing, nor its abandonment of the Law. Though many believe Paul abandoned the Law to make Christianity appealing to Gentiles, the opposite is true, in that Paul allowed Jews to continue to obey the Law despite the fact that earlier Christians rejected the Law entirely and identified its author Yahweh as Satan.

The Christian apologetics intensified in the Second and Third Century when the Canonical Gospels and Pauline writings were amended to make them even more sympathetic to Judaism and less openly sexually and morally perverse than the Gnostic works. In this way, Christianity progressively transformed its public face from the degenerate homosexual sex cult it initially was to a puritanical asceticism that repressed sexuality and negated Nature and rejected human nature as if the most

reprehensible form of Evil. This was all a ruse, which the Gnostics did not oblige. The Gnostic Gospels reveal the true doctrines of Christians as the initial cult was practiced and believed. These writings together with the sharp words of the critics of Christianity disclose the actual intent of the authors of Christianity to completely undermine Gentile virtues and society, just like Marxism which is patterned after original Christianity. Leon Trotsky, Eugen Leviné and Towia Axelrod were but a few of the prominent Jewish Marxists who engaged in public orgies, often with prostitutes and enslaved Gentile girls. The early Christians fully rejected the Old Testament and its gods. This rendered the movement unappealing to both Jews and Gentiles and so the authors of the Canon disguised the real beliefs of Christianity as a response to its critics and in an effort to win over converts. It was only then that the new religion began to grow in substantial enough numbers which would enable the Christians to seize control of the State.

The introduction to *The Library of Christian Classics, Volume II, Alexandrian Christianity: Selected Translations of Clement and Origine with Introduction and Notes by John Ernest Leonard Oulton, D.D., Regius Professor of Divinity in the University of Dublin; Chancellor of St. Patrick's and Henry Chadwick, B.D., Fellow and Dean of Queens' College Cambridge* states,

> "Clement makes the Carpocratians responsible for bringing upon the Christians the popular scandal that they indulged in immorality. [***] When the rumour began it is not possible to say, but it is certainly earlier that the Carpocratians. The language of Tacitus and of the Younger Pliny about 'the vices with which the name Christian is associated"[45] suggests that it was current by the end of the first century. [Pliny, *Epist*. X, 96: *flagitia cohaerentia nomini*. Tacituts (*Ann*. XV, 44) similarly says that the Christians were 'hated for their vices' (*per flagitia invisos*).]"[68]

3.5 The Earliest Christians Invented Communism

The prominent early Christians Carpocrates of Alexandria and his son Epiphanes created the doctrine that women should be kept as common property, which Karl Marx adopted and incorporated into the *Communist Manifesto*. This degenerate practice promoted miscegenation in multiracial societies and enabled the worst males to mingle their genes with the best females, and most deficient females to breed with the best males, which produced the dysgenic degeneration of the Gentile races. The Christians engaged in idolatry and worshiped Epiphanes as a god. Despite their sexual degeneracy, the early Christians forbade having children, which would obviously and predictibly cause them to exterminate themselves. That was what the Jews wanted for the Gentiles and it is no coincidence that the Jews taught the Gentiles these self-destructive doctrines. The Communists make children the property of the State and turn them into slaves. Clement of Alexandria wrote,

"5. But the followers of Carpocrates and Epiphanes think that wives should be common property. Through them the worst calumny has become current against the Christian name. This fellow Epiphanes, whose writings I have at hand, was a son of Carpocrates and his mother was named Alexandria. On his father's side he was an Alexandrine, on his mother's a Cephallenian. He lived in all only seventeen years, and at Same in Cephallenia was honoured as a god. There a temple of vast blocks of stone was erected and dedicated to him, with altars, sacred precincts, and a 'museum.' The Cephallenians gather at the temple every new moon and celebrate with sacrifices the day when Epiphanes became a god as his birthday; they pour libations to him, feast in his honour, and sing his praises. He was educated by his father in the general education and in Platonism, and he was instructed in the knowledge of the Monad, which is the root-origin of the Carpocratians' heresy.

6. This is what he says, then, in the book *Concerning Righteousness*: 'The righteousness of God is a kind of universal fairness and equality. There is equality in the heaven which is stretched out in all directions and contains the entire earth in its circle. The night reveals equally all the stars. The light of the sun, which is the cause of the daytime and the father of light, God pours out from above upon the earth in equal measure on all who have power to see. For all see alike. There is no distinction between rich and poor, people and governor, stupid and clever, female and male, free men and slaves. Even the irrational animals are not accorded any different treatment; but in just the same way God pours out from above sunlight equally upon all the animals. He establishes his righteousness to both good and bad by seeing that none is able to get more than his share and to deprive his neighbour, so that he has twice the light his neighbour has. The sun causes food to grow for all living beings alike; the universal righteousness is given to all equally. In this respect there is no difference between the entire species of oxen and any individual oxen, between the species of pigs and particular pigs, between the species of sheep and particular sheep, and so on with all the rest. In them the universality of God's fairness is manifest. Furthermore all plants of whatever sort are sown equally in the earth. Common nourishment grows for all beasts which feed on the earth's produce; to all it is alike. It is regulated by no law, but rather is harmoniously available to all through the gift of him who gives it and makes it to grow. **[The argument Epiphanes makes is irrational. The apparent equality of the intensity and duration of sunlight reaching different points of the Earth does not render the beings struck by that sunlight in any sense equal, nor does it imply intent by the sun or any other being to bestow equality on other beings. The fact that sunlight strikes the same surface area of water in the same way that it does land does not turn water into land. Epiphanes proved the apparent equality of sunlight, not those objects upon which it shines.]**

7. 'And for birth there is no written law (for otherwise it would have been

transcribed). All beings beget and give birth alike, having received by God's righteousness an innate equality. The Creator and Father of all with his own righteousness appointed this, just as he gave equally the eye to all to enable them to see. He did not make a distinction between female and male, rational and irrational, nor between anything and anything else at all; rather he shared out sight equally and universally. It was given to all alike by a single command. As the laws (he says) could not punish men who were ignorant of them, they taught men that they were transgressors. But the laws, by pre-supposing the existence of private property, cut up and destroyed the universal equality decreed by the divine law.' As he does not understand the words of the apostle where he says 'Through the law I knew sin," he says that the idea of Mine and Thine came into existence through the laws so that the earth and money were no longer put to common use. And so also with marriage. 'For God has made vines for all to use in common, since they are not protected against sparrows and a thief; and similarly corn and the other fruits. But the abolition, contrary to divine law, of community of use and equality begat the thief of domestic animals and fruits.

8. 'God made all things for man to be common property. He brought female to be with male and in the same way united all animals. He thus showed righteousness to be a universal fairness and equality. But those who have been born in this way have denied the universality which is the corollary of their birth and say, 'Let him who has taken one woman keep her,' whereas all alike can have her, just as the other animals do.' After this, which is quoted word for word, he again continues in the same spirit as follows: 'With a view to the permanence of the race, he has implanted in males a strong and ardent desire which neither law nor custom nor any other restraint is able to destroy. For it is God's decree.'

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10. These then are the doctrines of the excellent Carpocratians. These, so they say, and certain other enthusiasts for the same wickednesses, gather together for feasts (I would not call their meeting an Agape), men and women together. After they have sated their appetites ('on repletion Cypris, the goddess of love, enters,' as it is said), then they overturn the lamps and so extinguish the light that the shame of their adulterous 'righteousness' is hidden, and they have intercourse where they will and with whom they will. After they have practiced community of use in this love-feast, they demand by daylight of whatever women they wish that they will be obedient to the law of Carpocrates—it would not be right to say the law of God. Such, I think, is the law that Carpocrates must have given for the copulations of dogs and pigs and goats. He seems to me to have misunderstood the saying of Plato in the *Republic* that the women of all are to be common. Plato means that the unmarried are common for those who wish to ask them, as also the theatre is open to the public for all who wish to see, but that when each one has chosen his wife, then

the married woman is no longer common to all.

11. In his book entitled *Magica* Xanthus says: 'The Magi think it permissible to have sexual intercourse with mothers and daughters and sisters, and that wives are to be held in common, not by force and in secret, but both parties may agree when one man wishes to marry another's wife.'

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12 If Plato himself and the Pythagoreans, as indeed later also followers of Marcion, regard birth as something evil (though the last named was far from thinking that wives were to be held in common), yet by the Marcionites nature is regarded as evil because it was created out of evil matter and by a just Creator. On this ground, that they do not wish to fill the world made by the Creator-God, they decide to abstain from marriage. Thus they are in opposition to their Maker and hasten towards him who is called the good God, but not to the God, as they say, of the other kind. As they wish to leave nothing of their own behind them on this earth, they are continent, not of their own free choice, but from hatred of the Creator, being unwilling to use what he has made. But these folk, who in their blasphemous fight against God have abandoned natural reasoning, and despise the long-suffering and goodness of God, even if they do not wish to marry, use the food made by the Creator and breathe his air; for they are his works and dwell in his world. They say they have received the gospel of the knowledge of the Strange God; yet at least they ought to acknowledge gratitude to the. Lord of the world because they receive this gospel on this earth.

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The philosophers whom we have mentioned, from whom the Marcionites blasphemously derived their doctrine that birth is evil, on which they then plumed themselves as if it were their own idea, do not hold that it is evil by nature, but only for the soul which has perceived the truth. For they think the soul is divine and has come down here to this world as a place of punishment. In their view souls which have become embodied need to be purified. But this doctrine is not that of the Marcionites, but of those who believe that the souls are enclosed in bodies and change from this prison and undergo transmigration. There will be an opportunity to reply to these when we come to speak about the soul. **[The premise that the Soul is distinct from Matter is false. Some Greeks assumed that the Soul, the World Soul and the Demiurge give Matter the form of the human body as a sort of prison in order to punish the Soul and thereby purify and inspire it to return to the Unity of the One from which everything emanated into the Chaos of Matter. These Greeks presumed that the Creator-God, or Demiurge, employed the rational principles of the *Nous*, the emanated Mind of the One, in the form of *Logos* to instill forms and order into Primordial Chaos, as if there were no inherent intelligible laws intrinsic to Matter itself. Modern science has discredited these ancient notions. Matter itself has formed into the DNA**

which produces our bodies and our Souls. Matter achieved this without the agency of unobservable supernatural or Matter-less beings, unless such be defined as "Energy, Space and Time" and Energy be defined as distinct from Matter. Our DNA generates our bodies and our Souls and it is Matter which gives form to itself through its intrinsic nature. A change in our DNA produces a change in our bodies and Souls. Destruction of our DNA results in the destruction of our bodies and Souls. The ancient Jews launched an attack on the DNA of Gentiles by employing the mythologies of the Greeks as a weapon which they often honed to a razor's edge by distorting the meaning of the Greek Philosophers' intent. Those Jews gave the Gentiles back their own mythologies in a deceitfully twisted form which promises Life through Death and race extermination.

These Jewish Christians asserted that the Soul was caught in a prison of Matter and that by killing the body and preventing the formation of new bodies, all the Souls of the Gentiles could be released from their Material Prison and would return to the One from which they were emanated into the Evil Material World. What observably happens instead is that as a result of the inspired behavior of those Christians who obeyed the Jewish plan to exterminate them, the DNA of Gentiles fails to maintain a will to survive and reproduce itself because the mind it produces is led to confuse abstractions with reality and induced delusions and misrepresentations of morality with the inherent will to survive and bear and nurture children.

Human DNA produces human psychology which Jewry short circuited and reprogrammed to cause Gentile DNA to become self destructive instead of self perpetuating. The Jews turned the Soul aspect of DNA against the bodily aspect of DNA as a mortal enemy so that the organism becomes self consuming and the race becomes extinct. The fact that not all Matter is animated in the same way that our DNA animates human life does not mean that Matter is inert or chaotic. It does not imply that human form and intellect comes from something outside the Material World or needs to return to that undefinable something. Instead, we should conclude that we must preserve the form of the Material World which led to our existence and thereby preserve ourselves. The quest for an immaterial World to Come in Heaven is suicidal and is based on palpable mythologies which contradict what we directly observe to be true. Since it is our DNA and the Matter of food, air, water and the environment which replicates and sustains it and the bodies, children and Souls it produces, we should revere and preserve these observable things and not absurdly attempt to preserve the Soul by destroying them.]

14. It is clear that Heraclitus regards birth as something evil when he says: 'When men are born they are fain to live and suffer death,' or rather go to their

rest, 'and they leave children who also suffer death.' Empedocles is obviously in agreement with him when he says:

'When I saw the place, so strange it was, I wept and wailed.'

And further:

'For out of the living he made the dead, changing their forms.'

And again;

'O woe, unhappy race of mortals, wretched men!
Out of what kind of dissensions and groans were you born!'

And the Sibyl also says:

'Mortal men are ye, and fleshly, being nothing,'

like the poet who writes:

'Earth nurtures nothing weaker than a man.'

15. Moreover Theognis shows that birth is evil when he speaks as follows:

'For mortals best it is not to be born at all
And never to see the rays of the bright sun,
But if born to pass the gates of Hades as soon as possible.'

With this agrees also the tragic poet Euripides when he writes:

'Where a man is born we ought to assemble only to bewail
His lot in coming into so much evil.
But when one dies and comes to the end of troubles
Then we should rejoice and praise his happy departure.'

And again he says the same in these words:

'Who knows if life be not in truth but death
And death be life.'

16. Herodotus, it is clear, makes Solon say the same as this: 'O Croesus, every man is a misfortune.' And his myth about Cleobis and Biton has obviously no other intention than to disparage birth and praise death. 'As scattered leaves, so is mankind,' says Homer. And in the *Cratylus* Plato attributes to Orpheus the doctrine that the soul in this body is suffering punishment. This is what he says: 'Some say that the body is a tomb of the soul, as being buried in it for the present life. And because the soul expresses (*sēmainei*) by this body whatever it may wish to express, so it is rightly called a tomb (*sēma*). The Orphics, in particular, seem to have given it this name, as they think the soul suffers punishment for its misdeeds,'

17. It is also worth mentioning the remark of Philolaus. This Pythagorean speaks as follows: 'The ancient theologians and seers testify that the soul is conjoined to the body to suffer certain punishments, and is, as it were, buried in this tomb.' And Pindar speaks of the Eleusinian mysteries as follows: 'Blessed is he who has seen before he goes under the earth; for he knows the end of life and knows also its divine beginning. Similarly in the Phaedo Plato does not hesitate to write as follows: 'And these men who established our mysteries. . .' down to the words 'and will dwell with the gods.' And what when he says, 'As long as we have still the body and our soul is involved in such evil,

shall we never have sufficient possession of that which we desire?' Does he not hint that birth is the cause; of the worst evils? And in the *Phaedo* he bears witness again: 'All who have rightly been concerned with philosophy run the risk that other men will fail to notice that their sole object is to pursue death and dying.'

18. And in another place: 'Accordingly here the soul of the philosopher mostly disregards his body and flees from it, and seeks to be existent by itself.' Does he not agree to some extent with the divine apostle when he says, 'O wretched man that I am, who shall deliver me from this body of death?' unless he speaks of 'body of death' in a figurative sense to refer to the agreement of those who have been enticed into evil. And that sexual intercourse, as the cause of birth, was rejected long before Marcion by Plato is clear from the first book of the *Republic*. For after praising old age he continues: 'Mark it well, for me the more the other pleasures of the body fade away, the more grow the desires and pleasures of rational enquiry.' And with reference to sex relations: 'Be silent, O man, it is with the greatest joy that I escaped from it—as if I had escaped from a wild and raging tyrant.'

19. Again in the *Phaedo* he disparages birth when he writes of 'the doctrine which is secretly taught about this that we men are in a sort of prison.' And again, 'Those who are manifestly distinguished for their holiness of life are liberated from these places on earth and are set free as if this earth were a prison, and go to the pure home above.' Nevertheless, although he says this, he perceives that the administration of this world is good, and says: 'One ought not to set oneself free and run away.' And to sum up briefly, he has given Marcion no opening for his view that matter is evil, when he himself reverently says of the world, 'All that is good the world has received from him who has composed it; but from its previous state arise all the recalcitrant and unjust things in the heaven and from this it derives these elements and causes them in living beings.'

20. With even greater clarity he adds: 'The cause of these things was the material element in the world's constitution, which was at one time bound up with its ancient nature. For before it came into its present ordered state it was in a condition of great chaos.' To the same effect in the Laws he laments the of men saying: 'The gods had mercy on mankind which born for trouble, and to give them rest from their labours appointed the changing cycle of feasts.' And in the *Epinomis* discusses the causes of this pitiful condition and says this: 'From the beginning birth was difficult for every human being; to get to the state of being an embryo, then to be born, and to be nourished and educated, all this is attended by countless pains, as we all agree.'

21. What then? Does not Heraclitus call birth death, just as Pythagoras and Socrates in the *Gorgias*, when he says: 'Death is what we see when we are awake; and what we see in our sleep is a dream.'

But enough of this. When we discuss First Principles we consider the

difference between the views of the philosophers and those of the Marcionites. But I think I have shown clearly enough that Marcion took from Plato the starting-point of his 'strange' doctrines, without either grateful acknowledgment or understanding.

22. Now we may continue our discussion about continence. We were saying that from a dislike of its inconveniences the Greeks have made many adverse observations about the birth of children, and that the Marcionites have interpreted them in a godless sense and are ungrateful to their Creator. For the tragedy says:

'For mortals it is better not to be born than to be born;
Children I bring to birth with bitter pains;
And then when I have borne them they lack understanding.
In vain I groan, that I must look on wicked offspring
While I lose the good. If the good survive,
My wretched heart is melted by alarm.
What is this goodness then?
Is it not enough That I should care for one alone
And bear the pain for this one soul?'

And further to the same effect

'So now I think and have long so thought
Man ought never children to beget,
Seeing into what agonies we are born.'

But in the following verses he clearly attributes the cause of evil to the primal origins, when he speaks as follows:

'O thou who art born for misfortune and disaster, thou art born a man, and thine unhappy life thou didst receive from the place where the air of heaven, which gives breath to mortals, first began to give food for all. Complain not of thy mortal state, thou who art mortal.'

23. Again he puts the same idea in these words:

'No mortal is content and happy
Nor is any born free from sorrow.'

And then again:

'Alas, alas, how many are the chances of mortal calamity!
How many forms it takes! None can tell the end.'

And further likewise:

'Of what is mortal there is nothing which is happy without end.'

24. It is asserted that on this ground the Pythagoreans exercised abstinence. But to me, on the contrary, it seems that they marry for the sake of procreating children, but after they have begotten children they desire to control sexual indulgence. That is why they give the mysterious command to abstain from beans, not because pulse leads to flatulence and is indigestible and causes troubled dreams, nor because the bean is shaped like a man's head; as the verse has it, 'It is alike to eat beans and the head of one's parents.' The real reason is

that if beans are eaten they make women barren. At any rate Theophrastus in the fifth book of his *Causes of Plants* relates that if the pods of beans are put round the roots of newly planted trees the shoots dry up and that if birds that live round houses are continuously fed on beans they become unable to lay eggs.

CHAPTER IV

25. Of the heretics we mentioned Marcion of Pontus as forbidding the use of this world's goods on the ground of opposition to the Creator. The Creator himself is thus the reason for continence, if this can be called continence; for this giant who thinks he can resist God is not continent by an act of free choice, in that he attacks the creation and the process by which man is formed. If they quote the Lord's words to Philip, 'Let dead bury their dead, but do thou follow me,' they ought to consider that Philip's flesh is also formed in the same way; body is not a polluted corpse. How then could he have a body of flesh which is not a corpse? Because he rose from the tomb when the Lord killed his passions, and he began to live unto Christ. We also mentioned the blasphemous immorality of Carpocrates. But when we spoke about the saying of Nicolaus we omitted to say this. Nicolaus, they say, had a lovely wife. When after the Saviour's ascension he was accused before the apostles of jealousy, he brought his wife into the concourse and allowed anyone who so desired to marry her. For, they say, this action was appropriate to the saying: 'One must abuse the flesh.' Those who share his heresy follow both his action and his words simply and without qualification by indulging in the gravest enormity."[69]

Irenæus was another early Church Father who transformed Christianity from Gnosticism into Orthodox Christianity. Irenæus *Against Heresies*

"CHAP. XXIV.—DOCTRINES OF SATURNINUS AND BASILIDES.

I. Arising among these men, Saturninus (who was of that Antioch which is near Daphne) and Basilides laid hold of some favourable opportunities, and promulgated different systems of doctrine—the one in Syria, the other at Alexandria. Saturninus, like Menander, set forth one father unknown to all, who made angels, archangels, powers, and potentates. The world, again, and all things therein, were made by a certain company of seven angels. Man, too, was the workmanship of angels, a shining image bursting forth below from the presence of the supreme power; and when they could not, he says, keep hold of this, because it immediately darted upwards again, they exhorted each other, saying, 'Let us make man after our image and likeness." He was accordingly formed, yet was unable to stand erect, through the inability of the angels to convey to him that power, but wriggled [on the ground] like a worm. Then the power above taking pity upon him, since he was made after his likeness, sent forth a spark of life, which gave man an erect posture, compacted his joints,

and made him live. He declares, therefore, that this spark of life, after the death of a man, returns to those things which are of the same nature with itself, and the rest of the body is decomposed into its original elements.

2. He has also laid it down as a truth, that the Saviour was without birth, without body, and without figure, but was, by supposition, a visible man; and he maintained that the God of the Jews was one of the angels; and, on this account, because all the powers wished to annihilate his father, Christ came to destroy the God of the Jews, but to save such as believe in him; that is, those who possess the spark of his life. This heretic was the first to affirm that two kinds of men were formed by the angels,—the one wicked, and the other good. And since the demons assist the most wicked, the Saviour came for the destruction of evil men and of the demons, but for the salvation of the good. They declare also, that marriage and generation are from Satan. **{Christianity was a trap meant to end Gentile procreation. The Encratites also forbade marriage and were vegetarians. The Severians declared that marriage and women came from Satan and sex was prohibited and with it offspring. The Adamites went about naked during their religious services and shunned marriage and disregarded all laws. Their descendants the Picards of Bohemia also banned the ownership of personal property.}** Many of those, too, who belong to his school, abstain from animal food, and draw away multitudes by a reigned temperance of this kind. They hold, moreover, that some of the prophecies were uttered by those angels who made the world, and some by Satan; whom Saturninus represents as being himself an angel, the enemy of the creators of the world, but especially of the God of the Jews.

3. Basilides again, that he may appear to have discovered something more sublime and plausible, gives an immense development to his doctrines. He sets forth that Nous was first born of the unborn father, that from him, again, was born Logos, from Logos Phronesis, from Phronesis Sophia and Dynamis, and from Dynamis and Sophia the powers, and principalities, and angels, whom he also calls the *first*; and that by them the first heaven was made. Then other powers, being formed by emanation from these, created another heaven similar to the first; and in like manner, when others, again, had been formed by emanation from them, corresponding exactly to those above them, these, too, framed another third heaven; and then from this third, in downward order, there was a fourth succession of descendants; and so on, after the same fashion, they declare that more and more principalities and angels were formed, and three hundred and sixty-five heavens.[3] Wherefore the year contains the same number of days in conformity with the number of the heavens.

4. Those angels who occupy the lowest heaven, that, namely, which is visible to us, formed all the things which are in the world, and made allotments among themselves of the earth and of those nations which are upon it. The chief of them is he who is thought to be the God of the Jews; and inasmuch as

he desired to render the other nations subject to his own people, that is, the Jews, all the other princes resisted and opposed him. **{This makes it clear that Christianity was a Jewish manufactured religion for the "Other Side" of Gentiles, which inverts Judaism so as to cause the Gentiles to worship the Serpent as the Good God, and reject Yahweh as the Devil. The highest God referred to here is the Principle of Nothingness Above the One (*Monad*) of the Greeks, whose Light is Shining Darkness and whose world is Chaos. The Supreme Principle of Nothingness is the Gentile counterpart to the *Ein* in Kabbalah which emanates the *Ein Sof*, which then emanates the *Ohr Ein Sof*.}** Wherefore all other nations were at enmity with his nation. But the father without birth and without name, perceiving that they would be destroyed, sent his own first-begotten Nous **{Mind or Intellect}** (he it is who is called Christ) to bestow deliverance on them that believe in him, from the power of those who made the world. **{Jesus is presented as if the salvation of the Gentiles from the Jews, but "saves" the Gentiles by exterminating them and giving the created universe exclusively over to the Jews.}** He appeared, then, on earth as a man, to the nations of these powers, and wrought miracles. Wherefore he did not himself suffer death, but Simon, a certain man of Cyrene, being compelled, bore the cross in his stead; so that this latter being transfigured by him, that he might be thought to be Jesus, was crucified, through ignorance and error, while Jesus himself received the form of Simon, and, standing by, laughed at them. For since he was an incorporeal power, and the Nous (mind) of the unborn father, he transfigured himself as he pleased, and thus ascended to him who had sent him, deriding them, inasmuch as he could not be laid hold of, and was invisible to all. Those, then, who know these things have been freed from the principalities who formed the world; so that it is not incumbent on us to confess him who was crucified, but him who came in the form of a man, and was thought to be crucified, and was called Jesus, and was sent by the father, that by this dispensation he might destroy the works of the makers of the world. If any one, therefore, he declares, confesses the crucified, that man is still a slave, and under the power of those who formed our bodies **{Yahweh}**; but he who denies him has been freed from these beings, and is acquainted with the dispensation of the unborn father **{Chaos}**.

5. Salvation belongs to the soul alone, for the body is by nature subject to corruption. He declares, too, that the prophecies were derived from those powers who were the makers of the world, but the law was specially given by their chief, who led the people out of the land of Egypt. He attaches no importance to [the question regarding] meats offered in sacrifice to idols, thinks them of no consequence, and makes use of them without any hesitation; he holds also the use of other things, and the practice of every kind of lust, a matter of perfect indifference. [The Gentile reversal of Law prepares the way for the Messianic Era, turns the God of the Jews against the Gentiles as happened to the Sodomites, leads the Gentiles into self-destructive degeneracy

and sterility, destroys the Gentiles' heritage, traditions and gods, and frees the Divine Sparks being held prisoner by the Gentiles, taking away their life force. The Christians promoted degeneracy and infertility to the Gentiles in the same way Russian and Chinese Marxists have promoted degeneracy and sterility to the Europeans of the West.] These men, moreover, practise magic; and use images, incantations, invocations, and every other kind of curious art. Coining also certain names as if they were those of the angels, they proclaim some of these as belonging to the first, and others to the second heaven; and then they strive to set forth the names, principles, angels, and powers of the three hundred and sixty-five imagined heavens. They also affirm that the barbarous name in which the Saviour ascended and descended, is Caulacau.[1] **{The Gnostics taught Gentiles to appeal to demons as if angels, and to shun angels as if demons, by teaching them the names of demons and calling them angels. It was another of the set of counterpart beings they created for the Gentile Other Side to trick them into committing physical and spiritual suicide. In Gnosticism, as in Kabbalah and *Merkavah* Mysticism, the names of God and of angels and demons are invoked for magical purposes, as well as to open gates on the journey up to an ecstatic reunion with God, or in the case of Gentiles their descent to the ancient ones of Hell and Chaos. These names summons these beings and their assistance as well as their power and influence, and they serve almost like passwords to open gates and serve as introductions to supernatural and unnatural beings.}**

6. He, then, who has learned [these things], and known all the angels and their causes, is rendered invisible and incomprehensible to the angels and all the powers, even as Caulacau also was. And as the son was unknown to all, so must they also be known by no one; but while they know all, and pass through all, they themselves remain invisible and unknown to all; for, 'Do thou,' they say, 'know all, but let nobody know thee.' For this reason, persons of such a persuasion are also ready to recant [their opinions], yea, rather, it is impossible that they should suffer on account of a mere name, since they are like to all. The multitude, however, cannot understand these matters, but only one out of a thousand, or two out of ten thousand. They declare that they are no longer Jews, and that they are not yet Christians; and that it is not at all fitting to speak openly of their mysteries, but right to keep them secret by preserving silence. **{This secrecy was earlier developed by the Mystery Schools and Pythagoreans, who revered silence.}**

7. They make out the local position of the three hundred and sixty-five heavens in the same way as do mathematicians. For, accepting the theorems of these latter, they have transferred them to their own type of doctrine. They hold that their chief is *Abraxas;*[2] and, on this account, that word contains in itself the numbers amounting to three hundred and sixty-five. **{The Gnostics practiced Gematria.}**

CHAP. XXV.—DOCTRINES OF CARPOCRATES.

I. Carpocrates, again, and his followers maintain that the world and the things which are therein were created by angels greatly inferior to the unbegotten Father. They also hold that Jesus was the son of Joseph, and was just like other men, with the exception that he differed from them in this respect, that inasmuch as his soul was stedfast and pure, he perfectly remembered those things which he had witnessed[3] within the sphere of the unbegotten God. On this account, a power descended upon him from the Father, that by means of it he might escape from the creators of the world; and they say that it, after passing through them all, and remaining in all points free, ascended again to him, and to the powers,[4] which in the same way embraced like things to itself. They further declare, that the soul of Jesus, although educated in the practices of the Jews, regarded these with contempt, and that for this reason he was endowed with faculties, by means of which he destroyed those passions which dwelt in men as a punishment [for their sins]. **{Jesus freed Christians from the Law, which is the role of the messiah, but did so as the counterpart messiah and so cursed the Gentiles to non-existence, because the Law was not yet fulfilled and would only be fulfilled by the extermination of the *Goyim*. When Jesus declared that he would be the fulfillment of the Law, this secretly meant to the Jews who created the myth that he would fulfill the Law by eliminating the Gentiles and thereby complete the work of the Six Days of Creation which Yahweh had initially flubbed. Messiah Son of David will free the Jews from the Law and deliver them into the Shining Darkness of the World to Come which has no need of laws of any kind because it will be Chaos in its pure and free state.}**

2. The soul, therefore, which is like that of Christ **{Meaning the Highest Satanic Gentile Soul of *Yechidah*.}** can despise those rulers who were the creators of the world, and, in like manner, receives power for accomplishing the same results. This idea has raised them to such a pitch of pride, that some of them declare themselves similar to Jesus; while others, still more mighty, maintain that they are superior to his disciples, such as Peter and Paul, and the rest of the apostles, whom they consider to be in no respect inferior to Jesus. For their souls, descending from the same sphere as his, and therefore despising in like manner the creators of the world **{Yahweh and the Jews}**, are deemed worthy of the same power, and again depart to the same place. **{Chaos}** But if any one shall have despised the things in this world more than he did, he thus proves himself superior to him. **{Christianity is a Death Cult which instills self hatred in Christians as well as the hatred of their own children, Nature and the physical universe. It is the complete and deliberate negation of life and decency.}**

3. They practise also magical arts and incantations; philters, also, and

love-potions; and have recourse to familiar spirits, dream-sending demons, and other abominations, declaring that they possess power to rule over, even now, the princes and formers of this world; and not only them, but also all things that are in it. These men, even as the Gentiles, have been sent forth by Satan[5] to bring dishonour upon the Church, so that, in one way or another, men hearing the things which they speak, and imagining that we all are such as they, may turn away their ears from the preaching of the truth; or, again, seeing the things they practise, may speak evil of us all, who have in fact no fellowship with them, either in doctrine or in morals, or in our daily conduct. But they lead a licentious life,[1] and, to conceal their impious doctrines, they abuse the name [of Christ], as a means of hiding their wickedness; so that 'their condemnation is just,'[2] when they receive from God a recompense suited to their works.

4. So unbridled is their madness, that they declare they have in their power all things which are irreligious and impious, and are at liberty to practise them; for they maintain that things are evil or good, simply in virtue of human opinion.[3] They deem it necessary, therefore, that by means of transmigration from body to body, souls should have experience of every kind of life as well as every kind of action (unless, indeed, by a single incarnation, one may be able to prevent any need for others, by once for all, and with equal completeness, doing all those things which we dare not either speak or hear of, nay, which we must not even conceive in our thoughts, nor think credible, if any such thing is mooted among those persons who are our fellow-citizens), in order that, as their writings express it, their souls, having made trial of every kind of life, may, at their departure, not be wanting in any particular. It is necessary[4] to insist upon this, lest, on account of some one thing being still wanting to their deliverance, they should be compelled once more to become incarnate. **{These Satanic doctrines are the opposite of the Judaic concept of *Gilgul* or Metempsychosis, which holds that a Soul is reincarnated so that it can perform the Commandments, suffer if necessary and become perfect and righteous and can enter into Heaven and have no need of further reincarnation. The Jews who manufactured Christianity formulated it to be the opposite of Judaism, so as to trap Gentiles into destroying their own bodies and Souls.}** They affirm that for this reason Jesus spoke the following parable:—'Whilst thou art with thine adversary in the way, give all diligence, that thou mayest be delivered from him, lest he give thee up to the judge, and the judge surrender thee to the officer, and he cast thee into prison. **[The Jews who crafted Christianity instructed Christians to become a delicious sin offering to Satan by inspiring Christians to commit every sin imaginable. This fattened them up and made Christians into perfect Scapegoats that the Devil would especially relish, because they would take on all the sins of the Jews and would have committed every imaginable sin themselves. This offering would be so pleasing to Samael that he would joyfully serve as the advocate for the Jews and condemn**

Christians before God. The parable is not instructing Christians to be righteous and obey the Law. On the contrary, it is telling them to break every Law and commit every imaginable sin so that they will have experienced every form of existence and can escape the prison of again being reincarnated and placed in the prison of a body.} Verily, I say unto thee, thou shalt not go out thence until thou pay the very last farthing.'[5] They also declare the 'adversary' is one of those angels who are in the world, whom they call the Devil, maintaining that he was formed for this purpose, that he might lead those souls which have perished from the world to the Supreme Ruler. They describe him also as being chief among the makers of the world, and maintain that he delivers such souls [as have been mentioned] to another angel, who ministers to him, that he may shut them up in other bodies; for they declare that the body is 'the prison.' Again, they interpret these expressions, 'Thou shalt not go out thence until thou pay the very last farthing,' as meaning that no one can escape from the power of those angels who made the world, but that he must pass from body to body, until he has experience of every kind of action which can be practised in this world, and when nothing is longer wanting to him, then his liberated soul should soar upwards to that God who is above the angels, the makers of the world. In this way also all souls are saved, whether their own which, guarding against all delay, participate in all sorts of actions during one incarnation, or those, again, who, by passing from body to body, are set free, on fulfilling and accomplishing what is requisite in every form of life into which they are sent, so that at length they shall no longer be [shut up] in the body. **{In Judaism, Yahweh and Michael are the advocates of the Jews and Satan/Samael is their adversary and accuser and the Guardian Angel of the *Goyim*. Gnosticism was carefully engineered to turn Satan/Samael into another advocate of the Jews by convincing Gentiles to commit every possible form of sin and additionally take on the sins of the Jews through becoming part of the Scapegoated body of Christ. Yahweh is indeed the adversary of the Gentiles in both Judaism and Gnosticism, but Satan is made their adversary as well when he consumes their Souls which Gnostics voluntarily give to him believing that he is a good god watching over them, when he is instead the tempter who then accuses those he tempted to sin and prosecutes and punishes them. Gnosticism is clearly Satanic and openly tempted Christians to sin and then pledged to free them from reincarnation, which to the Pythagoreans, Platonists and Jews meant the death of their immortal souls. Though the Christians preached that the body is a prison and the flesh a corpse, the Jews taught that reincarnation and the transmigration of the immortal soul from one body to another was the only means to preserve it from destruction until such time as the Soul becomes purified by ceasing to sin, not committing every sin possible. It was quite clear to the Jews that Christianity guaranteed the destruction of the body and the**

Soul.}

5. And thus, if ungodly, unlawful, and forbidden actions are committed among them, I can no longer find ground for believing them to be such.[6] And in their writings we read as follows, the interpretation which they give [of their views], declaring that Jesus spoke in a mystery to His disciples and apostles privately, and that they requested and obtained permission to hand down the things thus taught them, to others who should be worthy and believing. We are saved, indeed, by means of faith and love; but all other things, while in their nature indifferent, are reckoned by the opinion of men—some good and some evil, there being nothing really evil by nature.

6. Others of them employ outward marks, branding their disciples inside the lobe of the right ear. From among these also arose Marcellina, who came to Rome under [the episcopate of] Anicetus, and, holding these doctrines, she led multitudes astray. They style themselves Gnostics. They also possess images, some of them painted, and others formed from different kinds of material; while they maintain that a likeness of Christ was made by Pilate at that time when Jesus lived among them.[7] They crown these images, and set them up along with the images of the philosophers of the world that is to say, with the images of Pythagoras, and Plato, and Aristotle, and the rest. They have also other modes of honouring these images, after the same manner of the Gentiles.

CHAP. XXVI.—DOCTRINES OF CERINTHUS, THE EBIONITES, AND NICOLAITANES.

I. Cerinthus, again, a man who was educated[8] in the wisdom of the Egyptians, taught that the world was not made by the primary God, but by a certain Power far separated from him, and at a distance from that Principality who is supreme over the universe, and ignorant of him who is above all. He represented Jesus as having not been born of a virgin, but as being the son of Joseph and Mary according to the ordinary course of human generation, while he nevertheless was more righteous, prudent, and wise than other men. Moreover, after his baptism, Christ descended upon him in the form of a dove from the Supreme Ruler, and that then he proclaimed the unknown Father, and performed miracles. But at last Christ departed from Jesus, and that then Jesus suffered and rose again, while Christ remained impassible, inasmuch as he was a spiritual being.

2. Those who are called Ebionites agree that the world was made by God; but their opinions with respect to the Lord are similar to those of Cerinthus and Carpocrates. They use the Gospel according to Matthew only, and repudiate the Apostle Paul, maintaining that he was an apostate from the law. As to the prophetical writings, they endeavour to expound them in a somewhat singular manner: they practise circumcision, persevere in the observance of those

customs which are enjoined by the law, and are so Judaic in their style of life, that they even adore Jerusalem as if it were the house of God.

3. The Nicolaitanes are the followers of that Nicolas who was one of the seven first ordained to the diaconate by the apostles.[1] They lead lives of unrestrained indulgence. The character of these men is very plainly pointed out in the Apocalypse of John, [when they are represented] as teaching that it is a matter of indifference to practise adultery, and to eat things sacrificed to idols. Wherefore the Word has also spoken of them thus: 'But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.'[2]

CHAP. XXVII.—DOCTRINES OF CERDO AND MARCION.

I. Cerdo was one who took his system from the followers of Simon, and came to live at Rome in the time of Hyginus, who held the ninth place in the episcopal succession from the apostles downwards. He taught that the God proclaimed by the law and the prophets was not the Father of our Lord Jesus Christ. For the former was known, but the latter unknown; while the one also was righteous, but the other benevolent.

2. Marcion of Pontus succeeded him, and developed his doctrine. In so doing, he advanced the most daring blasphemy against Him who is proclaimed as God by the law and the prophets, declaring Him to be the author of evils, to take delight in war, to be infirm of purpose, and even to be contrary to Himself. But Jesus being derived from that father who is above the God that made the world, and coming into Judaea in the times of Pontius Pilate the governor, who was the procurator of Tiberius Caesar, was manifested in the form of a man to those who were in Judaea, abolishing the prophets and the law, and all the works of that God who made the world, whom also he calls Cosmocrator. Besides this, he mutilates the Gospel which is according to Luke, **{An interesting and lengthy discussion of the priority of *The Gospel* of Marcion in his New Testament, which was the first New Testament, as opposed to the *Gospel of Luke* in the Canon, is found in Charles B. Waite, *History of the Christian Religion, to the Year Two Hundred*, Second Edition, C. V. Waite & Company, Chicago, (1881), pp. 241-266, where the author concluded that Marcion's work was older than Luke's. See also: Bart Ehrman, *The Orthodox Corruption of Scripture: The Effect of Early Christological Controversies on the Text of the New Testament*.}** removing all that is written respecting the generation of the Lord, and setting aside a great deal of the teaching of the Lord, in which the Lord is recorded as most dearly confessing that the Maker of this universe is His Father. He likewise persuaded his disciples that he himself was more worthy of credit than are those apostles who have handed down the Gospel to us, furnishing them not with the Gospel, but merely a fragment of it. In like manner, too, he dismembered the Epistles of Paul, removing all that is said by the apostle

respecting that God who made the world, to the effect that He is the Father of our Lord Jesus Christ, and also those passages from the prophetical writings which the apostle quotes, in order to teach us that they announced beforehand the coming of the Lord.

3. Salvation will be the attainment only of those souls which had learned his doctrine; while the body, as having been taken from the earth, is incapable of sharing in salvation. In addition to his blasphemy against God Himself, he advanced this also, truly speaking as with the mouth of the devil, and saying all things in direct opposition to the truth,—that Cain, and those like him, and the Sodomites, and the Egyptians, and others like them, and, in fine, all the nations who walked in all sorts of abomination, were saved by the Lord, on His descending into Hades, and on their running unto Him, and that they welcomed Him into their kingdom. But the serpent[3] which was in Marcion declared that Abel, and Enoch, and Noah, and those other righteous men who sprang[4] from the patriarch Abraham, with all the prophets, and those who were pleasing to God, did not partake in salvation. For since these men, he says, knew that their God was constantly tempting them, so now they suspected that He was tempting them, and did not run to Jesus, or believe His announcement: and for this reason he declared that their souls remained in Hades. **{This is another instance of Christianity having been crafted as the religion of the Evil Other Side which inverts Judaism for the purpose of subverting the Gentiles.}**

4. But since this man is the only one who has dared openly to mutilate the Scriptures, and unblushingly above all others to inveigh against God, I purpose specially to refute him, convicting him out of his own writings; and, with the help of God, I shall overthrow him out of those[l] discourses of the Lord and the apostles, which are of authority with him, and of which he makes use. At present, however, I have simply been led to mention him, that thou mightest know that all those who in any way corrupt the truth, and injuriously affect the preaching of the Church, are the disciples and successors of Simon Magus of Samaria. Although they do not confess the name of their master, in order all the more to seduce others, yet they do teach his doctrines. They set forth, indeed, the name of Christ Jesus as a sort of lure, but in various ways they introduce the impieties of Simon; and thus they destroy multitudes, wickedly disseminating their own doctrines by the use of a good name, and, through means of its sweetness and beauty, extending to their hearers the bitter and malignant poison of the serpent, the great author of apostasy.[2] **{It appears that the Gnostic doctrines accurately and openly reveal the original nature of Christianity and that the Gospels and Paul's epistles were later modified into their Orthodox form to increase their appeal and conceal their alliance with Satan.}**

CHAP. XXVIII.—DOCTRINES OF TATIAN,

THE ENCRATITES, AND OTHERS.

I. Many offshoots of numerous heresies have already been formed from those heretics we have described. This arises from the fact that numbers of them—indeed, we may say all—desire themselves to be teachers, and to break off from the particular heresy in which they have been involved. Forming one set of doctrines out of a totally different system of opinions, and then again others from others, they insist upon teaching something new, declaring themselves the inventors of any sort of opinion which they may have been able to call into existence. To give an example: Springing from Saturninus and Marcion, those who are called Encratites (self-controlled) preached against marriage, thus setting aside the original creation of God, and indirectly blaming Him who made the male and female for the propagation of the human race. Some of those reckoned among them have also introduced abstinence from animal food, thus proving themselves ungrateful to God, who formed all things. They deny, too, the salvation of him who was first created. It is but lately, however, that this opinion has been invented among them. A certain man named Tatian first introduced the blasphemy. He was a hearer of Justin's, and as long as he continued with him he expressed no such views; but after his martyrdom he separated from the Church, and, excited and puffed up by the thought of being a teacher, as if he were superior to others, he composed his own peculiar type of doctrine. He invented a system of certain invisible Æons, like the followers of Valentinus; while, like Marcion and Saturninus, he declared that marriage was nothing else than corruption and fornication.[3] [The whole casuistical system of the Trent divines, *De Matrimonio*, proceeds on this principle: marriage is licensed evil.] But his denial of Adam's salvation was an opinion due entirely to himself.

2. Others, again, following upon Basilides and Carpocrates, have introduced promiscuous intercourse and a plurality of wives, and are indifferent about eating meats sacrificed to idols, maintaining that God does not greatly regard such matters. But why continue? For it is an impracticable attempt to mention all those who, in one way or another, have fallen away from the truth.

CHAP. XXIX.—DOCTRINES OF VARIOUS OTHER GNOSTIC SECTS, AND ESPECIALLY OF THE BARBELIOTES OR BORBORIANS.

I. Besides those, however, among these heretics who are Simonians, and of whom we have already spoken, a multitude of Gnostics have sprung up, and have been manifested like mushrooms growing out of the ground. I now proceed to describe the principal opinions held by them. Some of them, then, set forth a certain Æon who never grows old, and exists in a virgin spirit: him they style Barbelos.[4] They declare that somewhere or other there exists a certain father who cannot be named, and that he was desirous to reveal himself

to this Barbelos. Then this Ennœa went forward, stood before his face, and demanded from him Prognosis (prescience). But when Prognosis had, [as was requested,] come forth, these two asked for Aphtharsia (incorruption), which also came forth, and after that Zoe Aionios (eternal life). Barbelos, glorying in these, and contemplating their greatness, and in conception[5] [thus formed], rejoicing in this greatness, generated light similar to it. They declare that this was the beginning both of light and of the generation of all things; and that the Father, beholding this light, anointed it with his own benignity, that it might be rendered perfect. Moreover, they maintain that this was Christ, who again, according to them, requested that Nous should be given him as an assistant; and Nous came forth accordingly. Besides these, the Father sent forth Logos. The conjunctions of Ennœa and Logos, and of Aphtharsia and Christ, will thus be formed; while Zoe Aionios was united to Thelema, and Nous to Prognosis. These, then, magnified the great light and Barbelos.

2. They also affirm that Autogenes was afterwards sent forth from Ennœa and Logos, to be a representation of the great light, and that he was greatly honoured, all things being rendered subject unto him. Along with him was sent forth Aletheia, and a conjunction was formed between Autogenes and Aletheia. But they declare that from the Light, which is Christ, and from Aphtharsia, four luminaries were sent forth to surround Autogenes; and again from Thelema and Zoe Aionios four other emissions took place, to wait upon these four luminaries; and these they name Charis (grace), Thelesis (will), Synesis (understanding), and Phronesis (prudence) Of these, Chaffs is connected with the great and first luminary: him they represent as Sorer (Saviour), and style Armogenes.[1] Thelesis, again, is united to the second luminary, whom they also name Raguel; Synesis to the third, whom they call David; and Phronesis to the fourth, whom they name Eleleth.

3. All these, then, being thus settled, Autogenes moreover produces a perfect and true man, whom they also call Adamas, inasmuch as neither has he himself ever been conquered, nor have those from whom he sprang; he also was, along with the first light, severed from Armogenes. Moreover, perfect knowledge was sent forth by Autogenes along with man, and was united to him; hence he attained to the knowledge of him that is above all. Invincible power was also conferred on him by the virgin spirit; and all things then rested in him, to sing praises to the great Æon. Hence also they declare were manifested the mother, the father, the son; while from Anthropos and Gnosis that Tree was produced which they also style Gnosis itself. **[This is the Tree of the Knowledge of Good and Evil, which Judaists call the Tree of Death, as opposed to the Tree of Life. Since it caused the Fall and the Curse of Death, it must be employed to correct it, in the form of Gentile generated Philosophy, Science and Technology; just as the Serpent Nehushtan is the cure for snakebites.]**

4. Next they maintain, that from the first angel, who stands by the side of

Monogenes, the Holy Spirit has been sent forth, whom they also term Sophia and Prunicus.[2] He then, perceiving that all the others had consorts, while he himself was destitute of one, searched after a being to whom he might be united; and not finding one, he exerted and extended himself to the uttermost and looked down into the lower regions, in the expectation of there finding a consort; and still not meeting with one, he leaped forth [from his place] in a state of great impatience, [which had come upon him] because he had made his attempt without the good-will of his father. Afterwards, under the influence of simplicity and kindness, he produced a work in which were to be found ignorance and audacity. This work of his they declare to be Protarchontes, the former of this [lower] creation. But they relate that a mighty power carried him away from his mother, and that he settled far away from her in the lower regions, and formed the firmament of heaven, in which also they affirm that he dwells. And in his ignorance he formed those powers which are inferior to himself—angels, and firmaments, and all things earthly. They affirm that he, being united to Authadia (audacity), produced Kakia (wickedness), Zelos (emulation), Phthonos (envy), Erinnys (fury), and Epithymia (lust). When these were generated, the mother Sophia deeply grieved, fled away, departed into the upper regions, and became the last of the Ogdoad, reckoning it downwards. On her thus departing, he imagined he was the only being in existence; and on this account declared, 'I am a jealous God, and besides me there is no one.'[3] Such are the falsehoods which these people invent.

CHAP. XXX.—DOCTRINES OF THE OPHITES AND SETHIANS.

1. Others, again, portentously declare that there exists, in the power of Bythus, a certain primary light, blessed, incorruptible, and infinite: this is the Father of all, and is styled the first man. They also maintain that his Ennœa, going forth from him, produced a son, and that this is the son of man—the second man. Below these, again, is the Holy Spirit **{Shekinah/Lilith}**, and under this superior spirit the elements were separated from each other, viz., water, darkness, the abyss, chaos, above which they declare the Spirit was borne, calling him the first woman. Afterwards, they maintain, the first man, with his son, delighting over the beauty of the Spirit—that is, of the woman—and shedding light upon her, begat by her an incorruptible light, the third male, whom they call Christ,—the son of the first and second man, and of the Holy Spirit, the first woman.

2. The father and son thus both had intercourse with the woman (whom they also call the mother of the living). When, however,[4] she could not bear nor receive into herself the greatness of the lights, they declare that she was filled to repletion, and became ebullient on the left side; and that thus their only son Christ, as belonging to the right side, and ever tending to what was higher, was immediately caught up with his mother to form an incorruptible Æon. This

constitutes the true and holy Church, which has become the appellation, the meeting together, and the union of the father of all, of the first man, of the son, of the second man, of Christ their son, and of the woman who has been mentioned.

3. They teach, however, that the power which proceeded from the woman by ebullition, being besprinkled with light, fell downward from the place occupied by its progenitors, yet possessing by its own will that besprinkling of light; and it they call Sinistra, Prunicus, and Sophia, as well as masculo-feminine. This being, in its simplicity, descended into the waters while they were yet in a state of immobility, and imparted motion to them also, wantonly acting upon them even to their lowest depths, and assumed from them a body. For they affirm that all things rushed towards and clung to that sprinkling of light, and begin it all round. Unless it had possessed that, it would perhaps have been totally absorbed in, and overwhelmed by, material substance. Being therefore bound down by a body which was composed of matter, and greatly burdened by it, this power regretted the course it had followed, and made an attempt to escape from the waters and ascend to its mother: it could not effect this, however, on account of the weight of the body lying over and around it. But feeling very ill at ease, it endeavoured at least to conceal that light which came from above, fearing lest it too might be injured by the inferior elements, as had happened to itself. And when it had received power from that besprinkling of light which it possessed, it sprang back again, and was borne aloft; and being on high, it extended itself, covered [a portion of space], and formed this visible heaven out of its body; yet remained under the heaven which it made, as still possessing the form of a watery body. But when it had conceived a desire for the light above, and had received power by all things, it laid down this body, and was freed from it. This body which they speak of that power as having thrown off, they call a female from a female.

4. They declare, moreover, that her son had also himself a certain breath of incorruption left him by his mother, and that through means of it he works; and becoming powerful, he himself, as they affirm, also sent forth from the waters a son without a mother; for they do not allow him either to have known a mother. His son, again, after the example of his father, sent forth another son. This third one, too, generated a fourth; the fourth also generated a son: they maintain that again a son was generated by the fifth; and the sixth, too, generated a seventh. Thus was the Hebdomad, according to them, completed, the mother possessing the eighth place; and as in the case of their generations, so also in regard to dignities and powers, they precede each other in turn.

5. They have also given names to [the several persons] in their system of falsehood, such as the following: he who was the first descendant of the mother is called Ialdabaoth;[1] [The probable meaning of this and the following names is thus given by Harvey: Ialdbaoth, *Lord God of the Fathers;* Iao, *Jehovah;* Oreus, *Light;* Astanphæus, *Crown:* Sabaoth, of course, means *Hosts;* Adoneus,

Lord; and Eloeus, *God.* All the names are derived from the cabbalistic theology of the Jews.] he, again, descended from him, is named Iao; he, from this one, is called Sabaoth; the fourth is named Adoneus; the fifth, Eloeus; the sixth, Oreus; and the seventh and last of all, Astanphæus. Moreover, they represent these heavens, potentates, powers, angels, and creators, as sitting in their proper order in heaven, according to their generation, and as invisibly ruling over things celestial and terrestrial. The first of them, namely Ialdabaoth, holds his mother in contempt, inasmuch as he produced sons and grandsons without the permission of any one, yea, even angels, archangels, powers, potentates, and dominions. After these things had been done, his sons turned to strive and quarrel with him about the supreme power,—conduct which deeply grieved Ialdabaoth, and drove him to despair. In these circumstances, he cast his eyes upon the subjacent dregs of matter, and fixed his desire upon it, to which they declare his son owes his origin. This son is Nous himself, twisted into the form of a serpent;[2] and hence were derived the spirit, the soul, and all mundane things: from this too were generated all oblivion, wickedness, emulation, envy, and death. They declare that the father imparted[3] still greater crookedness to this serpent-like and contorted Nous of theirs, when he was with their father in heaven and Paradise.

6. On this account, Ialdabaoth, becoming uplifted in spirit, boasted himself over all those things that were below him, and exclaimed, 'I am father, and God, and above me there is no one.' But his mother, hearing him speak thus, cried out against him, 'Do not lie, Ialdabaoth: for the father of all, the first Anthropos (man), is above thee; and so is Anthropos the son of Anthropos.' Then, as all were disturbed by this new voice, and by the unexpected proclamation, and as they were inquiring whence the noise proceeded, in order to lead them away and attract them to himself, they affirm that Ialdabaoth exclaimed, 'Come, let us make man after our image.'[4] The six powers, on hearing this, and their mother furnishing them with the idea of a man (in order that by means of him she might empty them of their original power), jointly formed a man of immense size, both in regard to breadth and length. But as he could merely writhe along the ground, they carried him to their father; Sophia so labouring in this matter, that she might empty him (Ialdabaoth) of the light with which he had been sprinkled, so that he might no longer, though still powerful, be able to lift up himself against the powers above. They declare, then, that by breathing into man the spirit of life, he was secretly emptied of his power; that hence man became a possessor of nous (intelligence) and enthymesis (thought); and they affirm that these are the faculties which partake in salvation. He [they further assert] at once gave thanks to the first Anthropos (man), forsaking those who had created him.

7. But Ialdabaoth, feeling envious at this, was pleased to form the design of again emptying man by means of woman, and produced a woman from his own enthymesis, whom that Prunicus [above mentioned] laying hold of,

imperceptibly emptied her of power. But the others coming and admiring her beauty, named her Eve, and falling in love with her, begat sons by her, whom they also declare to be the angels. But their mother (Sophia) cunningly devised a scheme to seduce Eve and Adam, by means of the serpent, to transgress the command of Ialdabaoth. Eve listened to this as if it had proceeded from a son of God, and yielded an easy belief. She also persuaded Adam to eat of the tree regarding which God had said that they should not eat of it. They then declare that, on their thus eating, they attained to the knowledge of that power which is above all, and departed from those who had created them.[1] When Prunicus perceived that the powers were thus baffled by their own creature, she greatly rejoiced, and again cried out, that since the father was incorruptible, he (Ialdabaoth) who formerly called himself the father was a liar; and that, while Anthropos and the first woman (the Spirit) existed previously, this one (Eve) sinned by committing adultery.

8. Ialdabaoth, however, through that oblivion in which he was involved, and not paying any regard to these things, cast Adam and Eve out of Paradise, because they had transgressed his commandment. For he had a desire to beget sons by Eve, but did not accomplish his wish, because his mother opposed him in every point, and secretly emptied Adam and Eve of the light with which they had been sprinkled, in order that that spirit which proceeded from the supreme power might participate neither in the curse nor opprobrium [caused by transgression]. They also teach that, thus being emptied of the divine substance, they were cursed by him, and cast down from heaven to this world.[2] [There is constant reference in this section to rabbinical conceits and follies.] But the serpent also, who was acting against the father, was cast down by him into this lower world; he reduced, however, under his power the angels here, and begat six sons, he himself forming the seventh person, after the example of that Hebdomad which surrounds the father. They further declare that these are the seven mundane demons, who always oppose and resist the human race, because it was on their account that their father was cast down to this lower world.

9. Adam and Eve previously had light, and clear, and as it were spiritual bodies, such as they were at their creation; but when they came to this world, these changed into bodies more opaque, and gross, and sluggish. **{The Kabbalists adopted this belief that Adam and Eve were pure Divine Light}]** Their soul also was feeble and languid, inasmuch as they had received from their creator a merely mundane inspiration. This continued until Prunicus, moved with compassion towards them, restored to them the sweet savour of the besprinkling of light, by means of which they came to a remembrance of themselves, and knew that they were naked, as well as that the body was a material substance, and thus recognised that they bore death about with them. **{The Kabbalists assert that Adam and Eve who were initially pure Divine Light were clothed with flesh after the Fall from the Heavenly Garden of**

Eden to the Earth (compare to *Genesis* 3:21 and *Job* 10:11.} They thereupon became patient, knowing that only for a time they would be enveloped in the body. They also found out food, through the guidance of Sophia; and when they were satisfied, they had carnal knowledge of each other, and begat Cain, whom the serpent, that had been cast down along with his sons, immediately laid hold of and destroyed by filling him with mundane oblivion, and urging into folly and audacity, so that, by slaying his brother Abel, he was the first to bring to light envy and death. After these, they affirm that, by the forethought of Prunicus, Seth was begotten, and then Norea,[3] from whom they represent all the rest of mankind as being descended. They were urged on to all kinds of wickedness by the inferior Hebdomad, and to apostasy, idolatry, and a general contempt for everything by the superior holy Hebdomad,[4] since the mother was always secretly opposed to them, and carefully preserved what was peculiarly her own, that is, the besprinkling of light. They maintain, moreover, that the holy Hebdomad is the seven stars which they call planets; and they affirm that the serpent cast down has two names, Michael and Samael. **{Kabbalah teaches that the Archangel Michael is the Holy Serpent and Samael is the Evil Serpent and that both are one and will reunite in the World to Come when the Evil Serpent is made Kosher and returned to Jewry as its advocate against the Gentiles, like its twin Michael who was always the advocate of Jewry.}**

10. Ialdabaoth, again, being incensed with men, because they did not worship or honour him as father and God, sent forth a deluge upon them, that he might at once destroy them all. But Sophia opposed him in this point also, and Noah and his family were saved in the ark by means of the besprinkling of that light which proceeded from her, and through it the world was again filled with mankind. Ialdabaoth himself chose a certain man named Abraham from among these, and made a covenant with him, to the effect that, if his seed continued to serve him, he would give to them the earth for an inheritance. Afterwards, by means of Moses, he brought forth Abraham's descendants from Egypt, and gave them the law, and made them the Jews. Among that people he chose seven days,[1] which they also call the holy Hebdomad. Each of these receives his own herald for the purpose of glorifying and proclaiming God; so that, when the rest hear these praises, they too may serve those who are announced as gods by the prophets.

11. Moreover, they distribute the prophets in the following manner: Moses, and Joshua the son of Nun, and Amos, and Habakkuk, belonged to Ialdabaoth; Samuel, and Nathan, and Jonah, and Micah, to Iao; Elijah, Joel, and Zechariah to Sabaoth; Isaiah, Ezekiel, Jeremiah, and Daniel, to Adohai; Tobias and Haggai to Eloi; Michaiah and Nahum to Oreus; Esdras and Zephaniah to Astanphaeus. Each one of these, then, glorifies his own father and God, and they maintain that Sophia, herself has also spoken many things through them regarding the first Anthropos (man),[2] and concerning that Christ who is above,

thus admonishing and reminding men of the incorruptible light, the first Anthropos, and of the descent of Christ. **{Lurianic Kabbalah posits a similar division of the Soul Roots of these Biblical figures in Chaim Vital's *Gate of Reincarnations*.}** The [other] powers being terrified by these things, and marveiling at the novelty of those things which were announced by the prophets, Prunicus brought it about by means of Ialdabaoth (who knew not what he did), that emissions of two men took place, the one from the barren Elizabeth, and the other from the Virgin Mary. **{This is similar to the Kabbalistic concept of the dual nature of Cain.}**

12. And since she herself had no rest either in heaven or on earth, she invoked her mother to assist her in her distress. Upon this, her mother, the first woman, was moved with compassion towards her daughter, on her repentance, and begged from the first man that Christ should be sent to her assistance, who, being sent forth, descended to his sister, and to the besprinkling of light. When he recognised her (that is, the Sophia below), her brother descended to her, and announced his advent through means of John, and prepared the baptism of repentance, and adopted Jesus beforehand, in order that on Christ descending he might find a pure vessel, and that by the son of that Ialdabaoth the woman might be announced by Christ. They further declare that he descended through the seven heavens, having assumed the likeness of their sons, and gradually emptied them of their power. For they maintain that the whole besprinkling of light rushed to him, and that Christ, descending to this world, first clothed his sister Sophia [with it], and that then both exulted in the mutual refreshment they felt in each other's society: this scene they describe as relating to bridegroom and bride. But Jesus, inasmuch as he was begotten of the Virgin through the agency of God, was wiser, purer, and more righteous than all other men: Christ united to Sophia descended into him, and thus Jesus Christ was produced.

13. They affirm that many of his disciples were not aware of the descent of Christ into him; but that, when Christ did descend on Jesus, he then began to work miracles, and heal, and announce the unknown Father, and openly to confess himself the son of the first man. The powers and the father of Jesus were angry at these proceedings, and laboured to destroy him; and when he was being led away for this purpose, they say that Christ himself, along with Sophia, departed from him into the state of an incorruptible Æon, while Jesus was crucified. Christ, however, was not forgetful of his Jesus, but sent down a certain energy into him from above, which raised him up again in the body, which they call both animal and spiritual; for he sent the mundane parts back again into the world. When his disciples saw that he had risen, they did not recognise him—no, not even Jesus himself, by whom he rose again from the dead. And they assert that this very great error prevailed among his disciples, that they imagined he had risen in a mundane body, not knowing that 'flesh[3] and blood do not attain to the kingdom of God.'

14. They strove to establish the descent and ascent of Christ, by the fact that neither before his baptism, nor after his resurrection from the dead, do his disciples state that he did any mighty works, not being aware that Jesus was united to Christ, and the incorruptible Æon to the Hebdomad; and they declare his mundane body to be of the same nature as that of animals. But after his resurrection he tarried [on earth] eighteen months; and knowledge descending into him from above, he taught what was clear. He instructed a few of his disciples, whom he knew to be capable of understanding so great mysteries, in these things, and was then received up into heaven, Christ sitting down at the right hand of his father Ialdabaoth, that he may receive to himself the souls of those who have known them,[4] after they have laid aside their mundane flesh, thus enriching himself without the knowledge or perception of his father; so that, in proportion as Jesus enriches himself with holy souls, to such an extent does his father suffer loss and is diminished, being emptied of his own power by these souls. For he will not now possess holy souls to send them down again into the world, except those only which are of his substance, that is, those into which he has breathed. But the consummation [of all things] will take place, when the whole besprinkling of the spirit of light is gathered together, and is carried off to form an incorruptible Æon.

15. Such are the opinions which prevail among these persons, by whom, like the Lernaean hydra, a many-headed beast has been generated from the school of Valentinus. For some of them assert that Sophia herself became the serpent; on which account she was hostile to the creator of Adam, and implanted knowledge in men, for which reason the serpent was called wiser than all others. Moreover, by the position of our intestines, through which the food is conveyed, and by the fact that they possess such a figure, our internal configuration[1] in the form of a serpent reveals our hidden generatrix. **{Here is the Ophite (Snakeworshiper) belief that the Serpent Lilith gave man knowledge in the Garden of Eden and is the parent of Jesus and all Gentiles whose intestines assume the form of snake as a result. *Acts* 1:18 states that Judas took the 30 pieces of silver which the Priests had paid him to betray Jesus and bought a field which came to be called the "Field of Blood" because the 30 pieces of silver were "blood money",**

> **'(With the payment he received for his wickedness, Judas bought a field; there he fell headlong, his body burst open and all his intestines spilled out.'**

This story is written in code which must be deciphered in order to be properly understood. The name "Judas" is the Greek variant of "Judah" and signifies the Jewish People. Judas, the Jews, bought the 'Field of Blood' as a Graveyard for the Gentiles. This released the Serpent, Judas' intestines, from the Body of the *Am Yisrael*, the Jewish People and filled

the Field of Blood with the scattered remains of the Serpent, the Corpses of the Gentiles. This Graveyard of the Serpent is the Kingdom which Jesus promised to his believers.}

CHAP. XXXI.--DOCTRINES OF THE CAINITES.

1. Others again declare that Cain derived his being from the Power above, and acknowledge that Esau, Korah, the Sodomites, and all such persons, are related to themselves. **{The Kabbalists propose this identical lineage from Satan for Jesus, Armilus and Gog and Magog. The Cainite Christians maintained that Cain was created by the Metagod of Primordial Chaos (Satan) which is above everything else, including the Demiurge Yahweh. They believed that Yahweh persecuted Cain because Cain was created by a better God than Yahweh. Sophia, Wisdom, the Female of Evil, protected the Cainites the way that Shekinah protects the Jews. Shekinah is the same Satanic Goddess in the Jewish *Sitra Yeminah* that Sophia (Lilith) is in the counterpart Gentile *Sitra Achara*. The Cainites honored Judas because he understood that Jesus had to die so that Yahweh's creation of Heaven and Earth would be destroyed and the tormented Souls of the descendants of Cain thereby rescued from Yahweh's Creation and from Yahweh. Their beliefs were the epitome of the deadly Christian apocalyptic curse which places us in grave danger today of the complete destruction of all human life. One need only consider the fact that early Christians considered Judas and the Serpent to be their heroes and saviors to understand that Christianity is Satanism.}** On this account, they add, they have been assailed by the Creator, yet no one of them has suffered injury. For Sophia was in the habit of carrying off that which belonged to her from them to herself. They declare that Judas the traitor was thoroughly acquainted with these things, and that he alone, knowing the truth as no others did, accomplished the mystery of the betrayal; by him all things, both earthly and heavenly, were thus thrown into confusion. They produce a fictitious history of this kind, which they style the Gospel of Judas.

2. I have also made a collection of their writings in which they advocate the abolition of the doings of Hystera.[2] Moreover, they call this Hystera the creator of heaven and earth. They also hold, like Carpocrates, that men cannot be saved until they have gone through all kinds of experience. An angel, they maintain, attends them in every one of their sinful and abominable actions, and urges them to venture on audacity and incur pollution. Whatever may be the nature[3] of the action, they declare that they do it in the name of the angel, saying, 'O thou angel, I use thy work; O thou power, I accomplish thy operation!' And they maintain that this is 'perfect knowledge,' without shrinking to rush into such actions as it is not lawful even to name. **{The Shabbataian's doctrine of redemption through sin mirrored the beliefs**

and practices of the Cainite Christians and Carpocrates.}

3. It was necessary clearly to prove, that, as their very opinions and regulations exhibit them, those who are of the school of Valentinus derive their origin from such mothers, fathers, and ancestors, and also to bring forward their doctrines, with the hope that perchance some of them, exercising repentance and returning to the only Creator, and God the Former of the universe, may obtain salvation, and that others may not henceforth be drown away by their wicked, although plausible, persuasions, imagining that they will obtain from them the knowledge of some greater and more sublime mysteries. But let them rather, learning to good effect from us the wicked tenets of these men, look with contempt upon their doctrines, while at the same time they pity those who, still cleaving to these miserable and baseless fables, have reached such a pitch of arrogance as to reckon themselves superior to all others on account of such knowledge, or, as it should rather be called, ignorance. They have now been fully exposed; and simply to exhibit their sentiments, is to obtain a victory over them.

4. Wherefore I have laboured to bring forward, and make clearly manifest, the utterly ill-conditioned carcase of this miserable little fox.[4] For there will not now be need of many words to overturn their system of doctrine, when it has been made manifest to all. It is as when, on a beast hiding itself in a wood, and by rushing forth from it is in the habit of destroying multitudes, one who beats round the wood and thoroughly explores it, so as to compel the animal to break cover, does not strive to capture it, seeing that it is truly a ferocious beast; but those present can then watch and avoid its assaults, and can cast darts at it from all sides, and wound it, and finally slay that destructive brute. So, in our case, since we have brought their hidden mysteries, which they keep in silence among themselves, to the light, it will not now be necessary to use many words in destroying their system of opinions. For it is now in thy power, and in the power of all thy associates, to familiarize yourselves with what has been said, to overthrow their wicked and undigested doctrines, and to set forth doctrines agreeable to the truth. Since then the case is so, I shall, according to promise, and as my ability serves, labour to overthrow them, by refuting them all in the following book. Even to give an account of them is a tedious affair, as thou seest.[5] But I shall furnish means for overthrowing them, by meeting all their opinions in the order in which they have been described, that I may not only expose the wild beast to view, but may inflict wounds upon it from every side."[70]

Korah rebelled against Moses (who was the King of Kush according to ancient Jewish legends) and Aaron the father of the Levitical Priesthood, just as Lucifer rebelled against God (*Numbers* 16; 26:8-11). We learn from these legends that Moses, like Jesus, Daniel and Joseph, reigned as King over a Gentile nation from outside of Palestine. Judas, Peter and Thomas rebelled against Jesus. Korah rebelled against

Moses, who was the King of Kush, and Aaron, who was the head of the Priesthood. Korah accused the Priests of robbing the people of their sustenance and the King of oppressing the people for his own selfish interests with irrational and unnecessary laws. Cain slew his brother Abel as an act of rebellion against God and his brother, and thereby asserted that his knowledge from the Tree of Death was stronger than the meek obedience of Abel to Yahweh's commands.

We find in the myth of Korah all the precepts of Gnositicism and Satanism, in other words the foundation of Christianity. Moses was the agent of the hated Cacodæmon Yahweh. Korah was a descendant of Cain, and therefore Satan, and tried to free his people from the arbitrary and ridiculous laws of Moses and Yahweh, and the graft, corruption and theft of the Priest Aaron, which often left the people without food. Since Korah offended the Cacodæmon Yahweh, he proved Korah correct and unjustly slaughtered him and all those who supported him. *Jude* 11 also associated Korah with Cain, though not in a positive sense,

> "Woe to them! They have taken the way of Cain; they have rushed for profit into Balaam's error; they have been destroyed in Korah's rebellion."—NIV

The Law is said to be irrational and against nature and reason. It is proper to rebel against the Law and the Creator God and Law giver, because they inhibit humanity from following their own sensible and humane will in a logically consistent and moral way. The Serpent was a blessed being for giving man knowledge and the ability to reason for himself which enables the Serpent's offspring to conclude that Yahweh is a vicious tyrant who oppresses humanity. Jesus expressed the exact same sentiments as Korah when he healed the lame and the sick on the Sabbath and broke other rules in ways which benefitted the community, and was therefore showing himself to be a descendant of Cain and Satan who was unafraid to challenge the threatening Cacodæmon Yahweh whom he, like all the Jews, hated.

The existential danger then emerges from these beliefs. The Gentile Christian is taught to not only despise the arbitrary and destructive elements found within the Law of the Jews, but also to hate his own body and that of his family as if products of Yahweh's material creation. The Christian is instructed to voluntarily seek their own destruction as Jesus did his. The Christian is duped into hating the Earth and the physical universe because they are said to be the products of Yahweh the vicious tyrant who hates humanity. Just as the Law of Moses is an obstacle to spiritual adherence to what is rationally moral and logically consistent, the flesh is an obstacle to reuniting with the Divine Light of the Spirit. The agenda thereby becomes suicidal, a genocidal cry for extinction of the Gentile races based on the irrational premise that Death is Life. The false premise that Yahweh created the world and the flesh leads to the absurd conclusion that self destruction is an act of rebellion against Yahweh and therefore necessary and good. It is the ultimate delusion of self hatred which inspires self harm as if it harms the enemy. But as the lesson of Korah demonstrates, self destruction does not harm to Yahweh and instead fulfills his agenda to destroy all those who do not bow

down to him as his slaves, meaning all of the Gentiles who are Idolaters in Yahweh's book regardless of their religious persuasion.

There are two related strains of thought which are pursued in opposition to the Law. One is the Antinomian-like view that once the Messiah arrives the Law has been fulfilled and must be discarded as an impediment to freedom and normal conduct. This conforms to the Greek notion of the *Golden* Age under Saturn's reign. The *Golden* Age was the first and ideal Age. Life was much like life in the Garden of Eden before the Fall. Nature provided everything needed to thrive and survive. In Hesiod's myth of the *Golden* Age there was no need for laws because the hearts and minds of men were pure, just and rational. The final Age was the *Iron* Age when Science and Technology led to cities which destroyed Nature and forced humanity to labor ceaselessly in order to maintain a meager sustenance lifestyle. Everyone is at everyone else's throats. Children attack their siblings and parents, and parents destroy their own children. At the end of the *Iron* Age there is a cleansing conflagration, or a savior arrives and cleanses the world, at which point a new *Golden* Age emerges from the ashes of the previous *Iron* Age and the oppressive laws passed to maintain some kind of order in the increasingly chaotic *Iron* Age are all discarded and forgotten.

A return to the *Golden* Age is for the Jews entrance into the World to Come and restoration of man to the Heavenly Garden of Eden. That is what they expect to happen when the cycle has run its course from the *Golden* Age and reign of Saturn to the *Iron* Age and reign of Zeus. That new *Golden* Age can only arrive after the work of Zeus/Satan to destroy the Gentiles he fathered is completed and their Present World of the *Iron* Age under the rule of Rome/Edom is completely annihilated. Since the Jews are so few in number, and most them are not aware of the full plan and machinations being employed, the Gentiles have been duped into becoming self hating and suicidal and are voluntarily causing their own destruction by means of Christianity, Islam and Marxism. Once they are gone the Law is of no use because it only exists as plan for the destruction of the Gentiles.

The lineage can be directly traced for all the players in this grand scheme. Cain's Soul derived from Satan and Eve. A series of rectifications created two related but separate strains which derive from Cain's dual nature. Cain's Evil half was resurrected as Japheth, Esau, Korah, Jesus, Hitler, etc. His more rectified Soul found its way into King David.

The Satanists maintain that the Law must be fulfilled by disobeying it. They even go so far as to intentionally do the opposite of its commands. Cain, Esau and Korah established the belief system practiced by Jesus. Jesus scolded the Pharisees and experts on the Law for insisting that Jesus obey the Law on the Sabbath. Jesus not only broke the Law, he performed opposing acts and unrepentantly justified them by demonstrating that they were moral and beneficial actions. By breaking the Law in such a way as to do the polar opposite, the Gentiles serve their role as the *Sitra Achra*, the Other Side. When the Jews themselves start breaking the Law in this way, it forces the Messianic Age to commence by drawing the Other Side back into the realm of Jewry and disposing of the Gentile element by entering it to destroy it from within,

thereby freeing the Divine elements held prisoner by the Gentiles. The Gentiles are a Vessel which imprisons the Divine and which must be slain to free the Divine.

Gnostics, especially the Cainites, exceeded the criminality of Cain, Esau and Korah and set the example for Gentiles to become completely degenerate, self hating and genocidally suicidal. Not long after the earliest Christians emerged, the Cainites and Carpocrates followed Korah's example and took it to the extremes of debauchery and the murder of their own children. Their perverse mindset led to the Cathars, Bogomils, Euchites/Messalians and eventually the Shabbataians, Frankists and Marxists.

Carpocrates and his son Epiphanes advocated many of the same doctrines as Karl Marx,

> "Clement of Alexandria speaks of Carpocrates and Epiphanes as both advocating a community of wives. Clement argues against it in the 2d Chapter of the 3d book of the Stromata.[3]
>
> EPIPHANES, —About A. D. 140,
>
> Was the son of Carpocrates, and was, like his father, a Gnostic. He believed in an infinite, eternal principle. It is ignorance and passion, which, in disturbing the equality and community of goods, have introduced evil into the world. The idea of property forms no part of the divine plan. All unequal laws should, be abolished, and equality should be reestablished. He is reported to have advocated the community of wives, as well as of the fruits of the earth.
>
> He died at the early age of seventeen years.
>
> A temple was consecrated to him in Cappadocia, and according to Clement of Alexandria, he was honored as a god.[4]"[71]

The introduction to *The Library of Christian Classics, Volume II, Alexandrian Christianity: Selected Translations of Clement and Origine with Introduction and Notes by John Ernest Leonard Oulton, D.D., Regius Professor of Divinity in the University of Dublin; Chancellor of St. Patrick's and Henry Chadwick, B.D., Fellow and Dean of Queens' College Cambridge* states,

> "Clement gives here substantial quotations from a book attributed to Carpocrates' son Epiphanes entitled *Concerning Righteousness*. [***] The work attempts to justify extreme sexual licence by a communistic theory: the existence of private property is of human invention and has no divine sanction; communism is therefore to be practised in sexual relationships."[72]

Karl Marx wrote in the *Communist Manifesto*,

> "Our bourgeois, not content with having wives and daughters of their proletarians at their disposal, not to speak of common prostitutes, take the greatest pleasure in seducing each other's wives. Bourgeois marriage is, in reality, a system of wives in common and thus, at the most, what the

> Communists might possibly be reproached with is that they desire to introduce, in substitution for a hypocritically concealed, an openly legalised community of women. For the rest, it is self-evident that the abolition of the present system of production must bring with it the abolition of the community of women springing from that system, i.e., of prostitution both public and private."

Korah and Jesus' conception of the dictatorship of the proletariat was taken up by the Marxists. Jesus said the first shall be last and the last shall be first (*Matthew* 19:30-20:16; 23:11-12. *Luke* 9:48; 22:26).

According to the Cainites, Jesus is of the same Root Soul as the Sodomites. The Gnostics proselytized through male prostitutes and sexual orgies. They believed that brotherly love referred to homosexuality and that Jesus had compelled them to be homosexuals.

The Gospel of *John* is attributed to the male "disciple whom Jesus loved". This has been interpreted to mean that Jesus was a homosexual, or was bisexual, and the disciple whom Jesus loved was his male lover.[73] *John* 21:20-24,

> "Peter turned and saw that the disciple whom Jesus loved was following them. (This was the one who had leaned back against Jesus at the supper and had said, 'Lord, who is going to betray you?') When Peter saw him, he asked, 'Lord, what about him?' Jesus answered, 'If I want him to remain alive until I return, what is that to you? You must follow me.' Because of this, the rumor spread among the believers that this disciple would not die. But Jesus did not say that he would not die; he only said, 'If I want him to remain alive until I return, what is that to you?' This is the disciple who testifies to these things and who wrote them down. We know that his testimony is true."—NIV

John 13:23-25 states that the disciple whom Jesus loved was close to his bosom,

> "One of them, the disciple whom Jesus loved, was reclining next to him. Simon Peter motioned to this disciple and said, 'Ask him which one he means.' Leaning back against Jesus, he asked him, 'Lord, who is it?'"—NIV

The identity of the "disciple whom Jesus loved" is not certain. It may have been John the Evangelist, or it might have been Lazarus of Bethany, or someone else. Perhaps, if it was meant to signify Lazarus, then Jesus had sexual relations with Lazarus and his two sisters Mary and Martha. *John* 11:3-5,

> "So the sisters sent word to Jesus, 'Lord, the one you love is sick.' When he heard this, Jesus said, 'This sickness will not end in death. No, it is for God's glory so that God's Son may be glorified through it.' Now Jesus loved Martha and her sister and Lazarus."—NIV

Many Gnostic texts refer to Jesus as a "Hermaphrodite" and "Androgyne". The early Christians suffered from gender confusion and discrimination. The *Gospel of Thomas* 114 states,

> "(114) Simon Peter said to him, 'Let Mary leave us, for women are not worthy of life.' Jesus said, 'I myself shall lead her in order to make her male, so that she too may become a living spirit resembling you males. For every woman who will make herself male will enter the kingdom of heaven.'"[74]

The New Testament makes much of brotherly love and Jesus instructed his disciples to love one another and be fishermen of men. The Gnostics engaged homosexual proselytizing on this basis. The Gnostic Christians were obsessed with androgyny and homosexuality. The renowned English playwright Christopher Marlowe was put on trial for allegedly claiming, among other things,

> "St John the Evangelist was bedfellow to Christ and leaned always in his bosom [***] he used him as the sinners of Sodom. [***] Christ was a bastard and his mother dishonest [***] the woman of Samaria and her sister were whores and that Christ knew them dishonestly"

3.6 *The Gospel of Judas*

The Gospel of Judas demonstrates the destructive motives of the Christ myth and the intentions of those who crafted it. Judas is the great hero of the story because Judas ensured the human sacrifice of Jesus Christ and sold Joseph (Jesus) back to the Jews for 30 pieces of Silver. Jesus praised Judas,

> "But you will exceed all of them. For you will sacrifice the man that clothes me."[75]

In the book, Judas is separated from the 12 Apostles and made the 13th Apostle and the only Apostle of the "holy generation" that would pass through into the World to Come. Jesus lets Judas in on the secret and true meaning of his coming, which is to subvert the Gentiles with Christianity, lead them astray and slaughter them. Joseph, in the form of Jesus, is sold back to the Jews through Judas. Judas performs a righteous act by betraying Jesus and ensuring his death, which frees his spirit from his flesh, setting the example of the extermination of all Christians, which frees the Jews. Judas (the Greek variant of Judah) is Jewry, the Judahites. Jesus told his disciples that the god they worship, Yahweh, is not his father,

> "When he [approached] his disciples, [34] gathered together and seated and offering a prayer of thanksgiving[9] over the bread, [he] laughed.[10]
>
> The disciples said to [him], 'Master, why are you laughing at [our] prayer

of thanksgiving?[11] We have done what is right.'[12]

He answered and said to them, 'I am not laughing at you. <You> are not doing this because of your own will but because it is through this that your god [will be] praised.'[13]"[76]

Jesus is here pointing out that Yahweh is a vile Cacodæmon and that the Jews only obey his Law out of fear so that he will not harm them, not because they wish to do those things which Yhweh's Law compels them to do, or because they are truly devoted to Yahweh who inhibits their freedom. Jesus insists that he is not the son of the Cacodæmon Yahweh and appears to resent the implication that he is. *The Gospel of Judas* continues,

"They said, 'Master, you are [...] the son of our god.'[14]

Jesus said to them, 'How do you know me? Truly [I] say to you,[15] no generation of the people that are among you will know me.'[16]

When his disciples heard this, they started getting angry and infuriated and began blaspheming against him in their hearts.

When Jesus observed their lack of [understanding, he said] to them, 'Why has this agitation led you to anger? Your god who is within you and [...] [35] have provoked you to anger [within] your souls. [Let] any one of you who is [strong enough] among human beings bring out the perfect human and stand before my face.'[18]"[77]

Judas was the only disciple who was capable of understanding what Jesus said and what must be done. *The Gospel of Judas*,

"Judas [said] to him, 'I know who you are and where you have come from. You are from the immortal realm[21] of Barbelo.[22] And I am not worthy to utter the name of the one who has sent you.'[23]"[78]

The Gospel of Judas reveals the fact that the Apostles and Priests of Christianity sacrifice their own children in the Christian Temple and have homosexual orgies in it and also engaged in fornication in the Temple. Jesus told his disciples that they were to go out into the world and lead Christians astray and slaughter them,

"They[36] [said, 'We have seen] a great [house with a large] altar [in it, and] twelve men—they are the priests, we would say—and an name;[37] and a crowd of people is waiting at that altar,[38] [until] the priests [... and receive] the offerings. [But] we kept waiting.'

[Jesus said], 'What are [the priests][39] like?'

They [said, 'Some[40] ...] two weeks; [some] sacrifice their own children, others their wives, in praise [and][41] humility with each other; some sleep with men; some are involved in [slaughter];[42] some commit a multitude of sins and

deeds of lawlessness. And the men who stand [before] the altar invoke your [name], [39] and in all the deeds of their deficiency,[43] the sacrifices are brought to completion [...]'

[***]

Jesus said to them, 'Why are you troubled, Truly[44] I say to you, all the priests who stand before that altar invoke my name. Again I say to you, my name has been written on this [...] of the generations of the stars through the human generations. [And they] have planted trees without fruit, in my name, in a shameful manner.'[45]

Jesus said to them, 'Those you have seen receiving the offerings at the altar—that is who you are.[46] That is the god you serve, and you are those twelve men you have seen. The cattle you have seen brought for sacrifice are the many people you lead astray [40] before that altar. [...][47] will stand and make use of my name in this way, and generations of the pious will remain loyal to him. After him[48] another man will stand there from [49] [the fornicators], and another [will] stand there from the slayers of children,[50] and another from those who sleep[51] with men, and those who abstain,[52] and the rest of the people of pollution and lawlessness and error, and those who say, 'We are like angels'; they are the stars that bring everything to its conclusion. For to the human generation it has been said, 'Look, God has received your sacrifice from the hands of a priest'—that is, a minister of error. But it is the Lord, the Lord of the universe,[53] who commands 'On the last day they will be put to shame"[54]"[79]

Jesus was describing the degeneration of mankind at end of the *Iron* Age which he was encouraging his disciples to bring about so that Chaos would triumph over Order and the Creator God Yahweh would die with his work of exterminating the *Goyim* having been completed. Jesus viewed all of this horror as necessary and good because it would enthrone Satan, the Lord of Universe, the Metagod of the One, as master over everything. *The Gospel of Judas* continues,

"Jesus said [to them], 'Stop sac[rificing ...] which you have [...] over the altar, since they are over your stars and your angels and have already come to their conclusion there.[55] So let them be [ensnared][56] before you, and let them go"[80]

Jesus described the World to Come which Judas had seen in a vision, and expressed the plan for the Jews ("Judas" is term for the Tribe of Judah) to rule over the *Goyim* with Christianity and then replace them as the holy generation in the World to Come,

"He continued, 'No person of mortal birth is worthy to enter the house you have seen, for that place is reserved for the holy.[78] Neither the sun nor the moon will rule there, nor the day, but the holy will abide[79] there always, in the eternal

realm with the holy angels.[80] **{Note that Daylight is not holy to the Jews. Only the Darkness Shining is holy, in that it is Satanic. When the Jews say that they are turning the Darkness into Light, they do not mean that they are extinguishing the Darkness with Daylight. On the contrary, the Jews mean that they are extinguishing the Daylight and using its energy to make the Darkness Shine.—CJB}** Look, I have explained to you the mysteries of the kingdom [46] and I have taught you about the error of the stars; and [...] send it [...] on the twelve aeons.'

[***]

When he heard this, Judas said to him, 'What good is it that I have received it? For you have set me apart for that generation.'

Jesus answered and said, 'You will become the thirteenth,[83] and you will be cursed by the other generations—and you will come to rule over them.[84] In the last days they will curse your ascent[85] [47] to the holy [generation].'"[81]

The Gospel of Judas states that Christ was the first ruler of Chaos, which is to say he is Satan, and that Christ ruled over the Underworld, because he is Satan,

"The first is [S]eth, who is called Christ.[116]
The [second] is Harmathoth, who is [...].
The [third] is Galila.
The fourth is Yobel.
The fifth [is] Adonaios.

These are the five who ruled over the underworld, and first of all over chaos.[117]"[82]

Jesus laughed about the coming extinction of humanity and death of Yahweh after the Six Days of Creation have expired, and he explained that the Christians will be human sacrifices as will he,

"But God **{"God" must mean the Serpent who tempted Eve.—CJB}** caused knowledge[127] to be [given] to Adam and those with him,[128] so that the kings of chaos and the underworld might not lord it over them.'

Judas said to Jesus, 'So what will those generations do?'

Jesus said, 'Truly[129] I say to you,[130] for all of them the stars bring matters to completion.[131] When Saklas completes the span of time assigned for him, their first star will appear with the generations, and they will finish what they said they would do. Then they fornicate in my name and slay their children[132] [55] and they will [...] and [—*about six and a half lines missing*—] my name, and he will [...] your star over the [thir]teenth aeon.'

After that Jesus [laughed].

[Judas said], 'Master, [why are you laughing at us]?'"[133]

[Jesus] answered [and said], 'I am not laughing [at you] but at the error of the stars, because these six stars wander about with these five combatants, and they all will be destroyed along with their creatures.'[134]

[***]

Judas said to Jesus, 'Look, what will those who have been baptized in your name do?'[135]

Jesus said, "Truly I say [to you], this baptism [56] [***] [those who] offer sacrifices to Saklas[136] [...] God [—*three lines missing*—] everything that is evil.

'But you will exceed all of them. For you will sacrifice the man that clothes me[137]

Already your horn has been raised,
your wrath has been kindled,
your star has shown brightly,
and your heart has {...}.[138]

[***]

And then the image[140] of the great generation of Adam will be exalted, for prior to heaven, earth, and the angels, that generation, which is from the eternal realms, exists.[141]"[83]

Seven is the number of the Creator God Yahweh/Shekinah. Eight is the number of Samael/Lilith. The Torah is the Blueprint that the Demiurge Yahweh/Shekinah uses to give order to Satan, to Primordial Chaos. Once the Cycle of Creation is complete, everything reverses. Yahweh/Shekinah become Nothing. The Torah becomes refuse in the Abyss. The Gentiles cease to exist. The Jewish People consume the Fruit of the Tree of Knowledge of Good and Evil, *Da'at*, and learn that Evil is Primary, not Good, and that the Darkness Shines brighter than the Daylight of the Creator, which was only needed to establish Order and once that proper Order is achieved can then be discarded because it is infinitely outshined by the Light of Darkness it has energized. The Gentiles conceal the Light of the Darkness because their Vessels are impure and devoid of Light. The Gentiles must be removed from Existence in order for the Light of Darkness, which is Beyond Existence—Beyond Plato's Shadow World, to be revealed.

The Feast of Tabernacles, *Sukkot*, lasts for Eight Days because it brings Jewry into the Realm Beyond Existence, the Realm of Illuminated Darkness of the Full Moon (*Numbers* 29:12-40), the Eighth Day after the Seven Days of Creation. During the first Seven Days of *Sukkot*, 70 bulls are sacrificed as burnt offerings. Gentiles are thought of as Cattle and the 70 Bulls represent the Gentiles who serve the Jews as sacrifices to prepare the Eighth Day. The Gentiles will all be eliminated before the Eighth Day arrives. Christianity was always setup, always a trap. *The Gospel of Judas* describes the treachery of Christianity and proves that the plan was always for the disciples to mislead the Christians and sacrifice them like the 70 Bulls of *Sukkot*,

"Jesus said to them, 'Those you have seen receiving the offerings at the

> altar—that is who you are.[46] That is the god you serve, and you are those twelve men you have seen. The cattle you have seen brought for sacrifice are the many people you lead astray [40] before that altar. [...][47] will stand and make use of my name in this way, and generations of the pious will remain loyal to him. After him[48] another man will stand there from [49] [the fornicators], and another [will] stand there from the slayers of children,[50] and another from those who sleep[51] with men, and those who abstain,[52] and the rest of the people of pollution and lawlessness and error, and those who say, 'We are like angels'; they are the stars that bring everything to its conclusion. For to the human generation it has been said, 'Look, God has received your sacrifice from the hands of a priest'—that is, a minister of error. But it is the Lord, the Lord of the universe,[53] who commands 'On the last day they will be put to shame"[54]"[84]

The Gentiles are Nature, Matter, so this process occurs Naturally in the Present World as the mundane Process of Creation unfolds. It is a part of the cycle of Nature. The Roots of the Tree of Death draw from the Matter of the Earth to Ripen the Fruit. Turning the Gentiles to ash or stacking their bodies in the dung heap fertilizes the soil of the Tree of Death and hastens the Ripening of the Fruit. The Gentiles are Cattle, the Jews' slaves, preparing the World to Come, and their animal sacrifices. By shining their Light of Darkness upon the Gentiles, by being the Light Unto the *Goyim*, by burning them into sacrificial ashes, the Jews progressively destroy the *Kelipot*, the Husk on the ripening Fruit which conceals the Light of Darkness. One of the carefully guarded secrets of Kabbalah is the fact that the Highest Soul of *Yechidah* is the Soul of Satan. The Gentiles received the Body of Satan from Cain. The Jews received the Body of Yahweh/Shekinah through Adam. The Vessel of the Body of Gentiles contains only three levels of an Evil Animal Soul, which purely Elemental, Mundane and Material. The Vessel of the Body of Jews is from the Demiurge Adam Kadmon and can be Rectified, that is to say the Vessel of the Body of Jews can be united to serve as One Vessel for the One Soul of *Yechidah*, which is Jesus when he becomes Redeemed and Darkness becomes One Soul Beyond Existence and eliminates all that was formerly below, precisely as *The Gospel of Judas* describes. The Lower Four Souls then will have served their purpose of Rectifying the Jews so that they have ascended to *Yechidah* and become One with Satan.

The Gentiles, the Darkness without Light, assist the Jews in revealing the Light of Darkness which the Gentiles conceal by their Existence. The Gentiles do this by leaving the Jews alone to do their work (like Satan on *Yom Kippur*), by slaving for the Jews in the fields so that Jews can figuratively study the Torah in their tents plotting the demise of the Gentiles, and by committing collective suicide and Mutually Assured Destruction as the Jews pit the Gentiles against one another after first separating them into mutually hostile camps. For the first Seven Days of *Sukkot*, the Jews must stay in their tents, but on the Eighth Day there is no such commandment, because it signifies the World to Come without Gentiles. The Menorah Illuminates the Darkness perfecting Satan's Kingdom to Come. The eighth candles symbols the Darkness

Shining on the Eight Day after the Seven Days of Creation. The Exile is a symbol of the Present World in which the Jews are forced to live separated from Satan, the One Above all others, and from Satan's Kingdom, the Highest Kingdom of the *Ein* beyond Existence and Heaven.

The Gospel of Judas does not exist in vacuum. It simply described what was already fully planned out in many pre-Christian Jewish texts. The Gentiles would perish at the hands of the Jews at the end of the cycle which is the beginning of a new cycle, the World to Come. II *Esdras* 6:6-9,

> "Then did I consider these things, and they all were made through me alone, and through none other: by me also they shall be ended, and by none other. Then answered I and said, What shall be the parting asunder of the times? or when shall be the end of the first, and the beginning of it that followeth? And he said unto me, From Abraham unto Isaac, when Jacob and Esau were born of him, Jacob's hand held first the heel of Esau. For Esau is the end of the world, and Jacob is the beginning of it that followeth."

Obadiah 18,

> "And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the Lord hath spoken it."

Paul, who was a Jewish Pharisee, clearly enunciated the Jewish plan for Christianity to destroy the Gentiles in I *Corinthians* 15:20-28,

> "But Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep. For since death came through a man, the resurrection of the dead comes also through a man. For as in Adam all die, so in Christ all will be made alive. But each in turn: Christ, the firstfruits; then, when he comes, those who belong to him. Then the end will come, when he hands over the kingdom to God the Father after he has destroyed all dominion, authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death. For he 'has put everything under his feet.' [*Psalm* 8:6] Now when it says that 'everything' has been put under him, it is clear that this does not include God himself, who put everything under Christ. When he has done this, then the Son himself will be made subject to him who put everything under him, so that God may be all in all."—NIV

3.7 *The Apocalypse of Abraham*

The Apocalypse of Abraham is a probable First Century text likely written about the

time that the Gospel of Mark was created in or around 70 AD. It specifically ties the Messiah to Satan calling the Devil by his Levitcal name "Azazel". The author creates a symmetry between the Heavens and Earth in which the Messiah suffers on Earth while Azazal, Satan, the God of Darkness, endures an attack in Outer Space.

The book evinces the pronounced Ditheism of the period in which it was written. This same Ditheism dominates the Scapegoat ritual of *Yom Kippur* where sacrifices are offered to both Azazel and Yahweh. The fact that the Devil is called "Azazel" and not Satan, Samael or Belial, indicates that the author's intent was to dualistically liken the gods, the cosmos, and Jews and Gentiles to the Two Goats of *Yom Kippur* as opposing forces. Like Gnosticism, the book makes the God of Darkness and Chaos the supreme God. The God of Light is the Lower God of the Demiurge.

The Apocalypse of Abraham arbitrarily divides humanity into the supposedly Good Jews on the Right, and allegedly Evil Gentiles on the Left. It is fully consistent with the racist and genocidal spirit and tone of the Jewish *Septuagint* and many other Judaic works of the era such as the infamous *War Scroll*. George Herbert Box attributed this distinction between Evil Left and Holy Right to the Gnostics, but it earlier appeared in *Zechariah* chapter four where the Two Messiahs and the Two Trees are cryptically described by the Left and Right Hand sides of the Menorah. Since the Tree of the Knowledge of Good and Evil is the Tree of Death and Evil Fig Tree—and since *Zechariah* 3:10 had already identified Messiah Son of Joseph as the Fig Tree and Grapevine—the notion that the Lefthand Side represented Evil was already prominent in *Zechariah* and is certainly older still than Gnosticism. All of these texts much predate the Kabbalistic book *The Treatise on the Left Emanation*.

George Herbert Box wrote in the Introduction to his book *The Apocalypse of Abraham*,

> "At this point Azazel, the fallen archangel and seducer of mankind, intervenes and attempts to dissuade Abraham from his purpose. [***] In answer to a question by Abraham about Azazel, God shows him a vision of the world, its fruits and creatures, the sea and its monsters (including Leviathan), the Garden of Eden, its fruits, streams, and blessedness. He sees also a multitude of human beings 'half of them on the right side of the picture, and half of them on the left' (chap. xxi.). The fall of man is explained to him, being traced to the sin of Adam and Eve in the Garden, a vision of which appears in the picture and also of its results upon the destinies of mankind, who are divided into the people on the right side of the picture, representing the Jewish world, and the people on the left representing the heathen world. [***] The character of the Book, as a whole, is thoroughly Jewish."[85]

Box discussed the Gnostic Christian nature of *The Apocalypse of Abraham*,

> "GNOSTIC ELEMENTS IN THE TEXT
> Among the Gnostic features in the text of our Book may be reckoned the

significant emphasis laid upon 'right' and 'left' in the apocalyptic representation (cf. xxii. (end), xxiii.), the 'right' side being the source of purity and light, the 'left' that of impurity and darkness. This idea is ancient, [Cf. Matt. xxv.] depending upon the dualism which insists upon the category of light and darkness, and can be traced back to ancient Zoroastrianism. But it was developed in the early Gnostic systems (see Irenæus, *adv. Hær.* I., xi. 2: II. xxiv. 6), and in the Jewish Kabbalah, where 'right side' and 'left side' (*sitrā yêmînā* w*ĕ-sitrā 'ahārā*) become technical terms. In the Emanistic system of the Zohar, the whole world is divided between 'right' and 'left,' where pure and impure powers respectively operate—on the right side the Holy One and His powers, on the left the serpent Sammael and his powers (cf. Zohar, *Bereshith*, 47b, 53f, 169b and following, 174b). When, therefore, we find our Book dividing mankind into two hosts, one on the right side (= the Jews) and one on the left (= the heathen), the presence of Gnostic influence seems clear. At the same time, it may well be an original feature of the Book, as the idea had already been assimilated by the ancient Jewish mystical tradition (Kabbalah), and if our Apocalypse was of Essene origin there would be nothing surprising in the presence of such an element.

The opposition between light and darkness seems also to be present in an obscure passage in chap. xiv., which is absent from S. It runs as follows (Azazel is being addressed):

For thy heritage is (*to be*) *over those existing with thee being born with the stars and clouds, with the men whose portion thou art, and* (*who*) *through thy being exist; and thine enmity is justification.*

Perhaps by those 'being born with the stars and clouds' is meant those who by birth and creation belong to the sphere of night and darkness, as opposed to the righteous who belong to the sphere of light. This again accords with the ancient dualistic conception referred to above, and may very well be an original feature. The absence of the clause from S may be due to excision. It can hardly be an interpolation from Slavonic sources.

On the other hand, there are two passages where the original text may have been modified under Christian Gnostic influence (apart from the obvious interpolation indicated by italic type in chap. xxix.). In chap. xx. God, addressing Abraham, says: 'As the number of the stars and their power, (so will) I make thy seed a nation, and a people set apart for me in my heritage *with Azazel*.' And again in chap. xxii.: 'But those which are on the right side of the picture—they are the people set apart for me of the peoples *with Azazel*.' Here God is represented as sharing His heritage (= the Jewish people) with the evil spirit Azazel. 'This,' says Ginzberg (*J.E.*, i. 92), 'is no doubt the Gnostic doctrine of the God of the Jews as kakodaimon,' i. e. that the God of the Old Testament is an inferior deity, whose work was fused with evil elements. Still, these Gnostic elements in our Book are not very pronounced; there are no clear and explicit allusions to any of the full-blown doctrines of the Ophites or

kindred Gnostic sects. The phenomena suggest that the Book is an essentially Jewish one, which may have been used and read by Gnostic Christians, and adapted by slight revision to make it acceptable to such readers.

[***]

THEOLOGY OF THE BOOK

The apocalyptic part of the Book is based upon the story of Abraham's sacrifice and trance, as described in Gen. xv. This experience is interpreted to mean that Abraham received a divine disclosure as to the destinies of his descendants, which is also the view of the Rabbinical Midrash (cf. *Bereshith rabba*, xliv. 15 f.). This scheme provides the framework in which our apocalypse is set. Abraham, after completing the prescribed sacrifice, ascends to heaven, under the guidance of the angel, and from thence sees below him the drama of the world's future, and also the various powers and forces that operate in the celestial sphere. In exactly the same way the Midrash (*Bereshith rabba*, xliv. 14) interprets Abraham's experience as an ascension. According to a saying of R. Jehuda, citing the authority of R. Johanan, God *caused him* [Abraham] *to ascend above the vault of the firmament*, and said to him: *'Look now toward heaven': 'looking'* [*here*] *means nought else but from* [*the height*] *above to* [*what is*] *below*. This is a continuation of a comment on the sentence: *And He brought him forth outside* (Gen. xv. 5) interpreted to mean: 'And He (God) brought him (Abraham) forth outside the world.'

The angel who conducts Abraham on his celestial journey is the archangel Jaoel, who plays an all-important *rôle*. As is pointed out in the notes, he fulfils the functions elsewhere assigned to Michael and Metatron. Just as Metatron bears the tetragrammaton (cf. Ex. xxiii. 21, 'My Name is in him),' so Jaoel here (chap. x.) is possessed of the power of the Ineffable Name. The name Jaoel itself is evidently a substitute for the tetragrammaton, which was too sacred to be written out in full. This angelic being is thus God's vicegerent, second only to God Himself. Yet he may not be worshipped, but rather himself sets Abraham the example of worshipping God. He is thus the supreme figure in Jewish angelology. Like Enoch, who was also transformed into Metatron, Jaoel acts as celestial guide. Jaoel is also the heavenly choirmaster (chap. xii. 'Singer of the Eternal'; cf. also chap. xvii.), a function assigned elsewhere to Michael; like Michael he is the guardian of the chosen race (chap. x., end), and is potent to subdue 'the attack and menace of every single reptile' (*ibid*.).

It is this supreme angelic being who in one line of apocalyptic tradition becomes the heavenly Son of Man—a conception that exercised an important influence on Christological development.[1] [Cf. *E.A.*, p. 284. The name Jaoel (Yahoel) occurs as the name of a principal angel (over fire) in the Kabbalistic Book *Berith Menuha* 57*a*, and below him are seven others, including Gabriel: see Lucken, *Michael*, p. 54.]

Over against Jaoel stands Azazel, who here appears as the arch-fiend,[2] and as active upon the earth (chap. xiii.), though his real domain is in Hades, where he reigns as lord (chap. xxxi.). In fact, according to the peculiar representation

of our Apocalypse, Azazel is himself the fire of Hell (cf. chap. xiv. 'Be thou the burning coal of the furnace of the earth,' and xxxi., 'burnt with the fire of Azazel's tongue'). He is the source of all wickedness and uncleanness (chap. xiii.), and the godless are his heritage (*ibid*.). He is denounced as the slanderer of truth and the seducer of mankind, having 'scattered over the earth the secrets of heaven,' and 'rebelled against the Mighty One' (chap. xiv.). The radical dualism of the Book comes out not only in the sharp division of mankind into two hosts, which stand for Jewry and heathendom respectively, but also in the clearly defined contradistinction of two ages, the present Age of ungodliness and the future Age of righteousness (cf. chap. xxix. and ix.). The present Age—called 'this æon' (chap. xxxi)—is 'corruptible' (chap. xvii.), 'the Age of ungodliness' (chap. xxix., xxxii.), during which the heathen have the dominion over the Jews (chap. xxxi.); it is to last 'twelve' years or 'hours' (chap. xxix.). Over against it stands 'the coming Age' (chap. xxxi.), or 'Age of the righteous' (chap. xvii., xxix.). The origin of sin is traced to the Fall, which is described in chap. xxiii. The agent is, of course, the serpent, who is merely the instrument of Azazel. Indeed, the twelve wings of the latter are given in the description to the serpent. The evil spirit, who is described as being 'between' the human pair in the Garden, 'representeth ungodliness, their beginning (on the way) to perdition, even Azazel,' and the seer proceeds to ask why God has given 'power to such to destroy the generation of men in their works upon the earth.' In some sense, then, according to the representation of our Apocalypse, the sin of Adam affects the destinies of all his descendants. The moral poison of sensuality (Heb. *zôhămā*) with which the serpent infected Eve (T. B., *Yĕbāmôth*, 103 b) passed on to all generations (cf. *Wisdom* ii. 24, 4 Ezra. iii. 21).[1] [In T.B. *Aboda zara* 22b R. Johanan refers to this as follows: *At the moment when the serpent came upon Eve he infected her with sensuality* (*zôhămā*). Was this also the case with Israel (generally)? *When the Israelites stood upon Mount Sinai their infection* (*impulse to sensuality*, *zôhămāthān*) *ceased; the aliens* (heathen) *who did n ot stand upon Mount Sinai—their infection* (of sensuality) *did not cease*. The Covenant on Mount Sinai annulled the effects of the Fall.] This has an important bearing on the Pauline doctrine of original sin. At the same time, our Apocalypse, in spite of its strong expression of predestinarian views elsewhere, insists with marked emphasis upon the freedom of man's will (cf. chap. xxvi.).

The Book apparently knows nothing of a resurrection. The righteous dead, it would seem, proceed straight to the heavenly Paradise ('the Garden of Eden'), where they enjoy heavenly 'fruits and blessedness' (chap. xxi.), while the wicked dead go immediately to the underworld and Azazel. Nothing is said of an intermediate state. The more usual view is that the heavenly Paradise is reserved for the righteous dead, who will enter it after the final judgement (except for a few privileged saints like Enoch, who are allowed to enter it beforehand). The nearest parallel to the idea of our Book, seems to occur in 1 Enoch lx. 8, 23, lxi. 12, lxx. 4, where the elect righteous already dwell in the garden of life.

'A judgement' is spoken of 'at the end of the world,' but it is a judgment upon the heathen nations effected by Israel at the end of the present age of ungodliness[1] (cf. chap. xxii., xxix.).

A detailed eschatological description of the end of the present age of ungodliness and the coming in of the age of righteousness is given in chap. xxix.-xxxi. In chap. xxix. it is stated that before the beginning of the new Age God's judgement will be effected on the ruthless heathen nations by God's people[2]; ten plagues come upon all creatures of the earth on account of sin; those who are of Abraham's seed survive according to a pre-determined number, hasten to Jerusalem, wreak vengeance on their foes, and rejoice before God, to whom they return (chap. xxix.). In the following chapter (xxx.) a detailed description is given of the ten plagues which visit the heathen 'at the twelfth hour of the present Age.' Chap. xxxi. describes the trumpet-blast which announces the mission of God's Elect One (the Messiah), who gathers together the dispersed of Israel, and the annihilation and horrible doom of the godless foes of Israel and of God's enemies both within and without Israel (the former renegade Jews), and the joy which the downfall of these wicked people and the signal manifestation of God's righteousness cause.

It will be noticed that chaps. xxx. and xxxi. duplicate to some extent the contents of chap. xxix. They read like an appendix. Moreover, the figure of the Messiah first emerges here, and his *rôle* is a somewhat limited one. The last words of chap. xxix. ('And lo! I am with you for ever') may well have formed the conclusion of the Apocalypse.

It should be noted also that in the Christian addition in chap. xxix. no emphasis is laid upon Christ's divinity. The description reads like an Ebionitic one.

In this connexion it may be noted that the identification of the fruit of the forbidden tree in chap. xxiii. with the grape may reflect the ascetic tendency, which grew up in Jewish (and Jewish-Christian) circles after the destruction of Jerusalem, to abstain from wine as a mark of mourning. This feeling may have stimulated the view that wine was the source of woe to mankind (see note on passage). Apparently the Essenes regarded Jonadab, the founder of the sect of 'water-drinkers' (Rechabites), as a prototype of the Essene order (see J.E., v. 230b).

As has been pointed out above, our Apocalypse, like the companion one of *The Ascension of Isaiah*, and other examples in the apocalyptic literature, expresses the mystical tradition and experience associated with the mysteries of the Divine Chariot or Throne. The speculation which gave rise to this tradition starts from Ezekiel' s Chariot-Vision (Ezek. i.), and is embodied in a fairly extensive literature especially in i. and ii. Enoch in the earlier Apocalyptic, and in the neo-Hebraic 'Hekalot' literature (eighth to tenth centuries A.D.). The material of which it is composed, and which is constantly re-shaped, consists mainly of descriptions of the seven heavens 'with their hosts of angels, and the various storehouses of the world, and of the divine throne above the highest heaven.'[1] Heaven is pictured as filled with light of

inexpressible brilliance, and the Divine Chariot is surrounded by fiery angels of warlike aspect. The mystic who is allowed to enter the celestial sphere usually receives divine disclosures about the future or the spiritual world.

In order to enjoy this experience the mystic has to prepare himself to enter the ecstatic state which is brought about especially by ablutions and fasting, but also sometimes by fervent invocations and by other means. He is rewarded by 'the vision of the Merkabah' or 'Divine Chariot' (*sĕfiyyath ha-merkābā*). Those who thus imagined themselves entering the Heavenly Chariot and floating through the air were called *Yôrĕdê Merkābā*, *i. e.* 'those who go down (embark) into the ship-like chariot' (Jellinek). 'In this chariot they are supposed to ascend to the heavens, where in the dazzling light surrounding them they behold the innermost secrets of all persons and things otherwise impenetrable and invisible.'[1] The heavenly charioteer is Metatron (according to Kohler suggested by Mithra), the angel next the Throne, whose name is like God's, and who possesses all knowledge, and imparts it to man. Metatron, as we have seen, is Enoch transformed. In our Book he seems to appear under the name Jaoel. It is interesting to note that according to the late Jewish 'Hekalot' the initiated one who is admitted to the heavenly regions, in order to be allowed to step before the Divine Throne must recite certain prayers until God Himself addresses him, if he be worthy; cf. with this the Hymn-Prayer which Abraham is taught to recite in chap. xvii. of our Book. According to Kohler[2] the Merkabah mysteries 'remained the exclusive property of the initiated ones, the *Senû'îm* or *Hashshā'îm*,' whom he identifies with the Essenes.

[The emphasis that is laid throughout all parts of the Book upon the sin of idolatry is noteworthy, and especially that the Temple-sacrifices had been polluted by idolatrous rites (cf. chap. xxiv.). Perhaps this is intended to suggest a reason why the sanctuary was destroyed.]

[***]

Our Book is important as illustrating the Jewish ideas that lie behind the doctrine of original sin in connexion with the story of the Fall, and in its angelology and demonology. In the angelic figure of Jaoel (= Michael = Metatron), God's vicegerent and the imparter of divine revelation to man (in the person of Abraham) we have one more illustration of the range of conceptions on the Jewish side which influenced the Logos-idea and Christological development. The pessimistic estimate of the world as it is—'the æon of ungodliness—which to a large extent is under the dominion of Azazel, illustrates such phrases as 'the god of this world' (2 Cor. iv. 4), 'the ruler of this world' (John xii. 31) which are applied to Satan. These probably reflect popular Jewish feeling. The earth is the Lord's, as St. Paul himself insists (I Cor. x. 26), but has fallen under the dominion of the evil one, and can only be redeemed therefrom by God's Messiah.

Our Book is specially important as one more interesting example of the apocalyptic ideas of late Judaism, and, more particularly, as throwing a

> welcome light on the ideas specially congenial to early Jewish-Christianity when it had already become, to some extent, detached from the common stream of Church life."[86]

There was a very ancient notion that Primordial Matter is composed of motions in the Chaotic Waters of the Æther and contains an infinite supply of untapped energy, the immensely bright "Light of Darkness". This view ultimately bore fruit in the Nineteenth and Twentieth Centuries. Edward Bulwer-Lytton published a novel *Vril, the Power of the Coming Race* in 1871 which described a subterranean antediluvian race which escaped Noah's flood by going underground. They evolved the ability to channel and utilize the electro-magnetic force inherent in the æther. These beings created wands capable of mutually assured destruction that guaranteed the peace. The themes are evidently Kabbalistic, relating to the race descended from Cain which is described in the *Zohar*, and the belief that the descendants of Cain are masters of Science and Technology and Primordial Chaos, which is a storehouse of largely untapped and readily available energy. John Uri Lloyd's Kabbalistic story *Etidorhpa: Or, The End of the Earth*, describes a transfer of energy from the Sun back into the Æther causes the Darkness to Shine.

In my book *Samuel Tolver Preston: Father of E = Mc², the Atomic Bomb and Atomic Energy*, I proved that S. Tolver Preston asserted in the 1870's that the æther is composed of subdivided Matter, and that by subdividing Matter into æther-sized particles, atomic energy and atomic explosions could be produced. These doctrines ultimately resulted in atomic energy powerplants, atomic bombs and the system of Mutually Assured Destruction that produced the Cold War.

The Apocalypse of Abraham exposits upon the Judaist belief in Created Light and Uncreated Light.

> "And He said: 'Behold, it is I; fear not, for I am before the worlds, and a mighty God who hath created [4]the light of the world.[4] [[4-4] A, *the first light;* K, *in the beginning heaven and earth and then the first luminary of light and of the world* (cf. Gen. i. 1 f.). The reference is apparently to the created (not the uncreated) light. For the latter cf. note on chap. xvii.]
>
> [***]
>
> XV. And it came to pass *when the sun went down*, *and lo! a smoke as of a furnace*. And the angels who had the portions of the sacrifice ascended from the top of the smoking furnace. And the Angel took me with the right hand and set me on the right wing of the pigeon, and set himself on the left wing of the turtle dove, which (birds) had neither been slaughtered nor divided. And he bore me to the borders of the flaming fire [and we ascended as with many winds to the heaven which was fixed upon th e surface. And I saw on the air] on the height, to which we ascended a strong light, which it was impossible to describe,[5] [[5] *i. e.* the uncreated light, which originally illuminated the earth, but was withdrawn when Adam sinned. See further notes on xvii. below.] and lo! in this light a fiercely burning fire for people, many people of male appearance, all (constantly)

changing in aspect and form, running and being transformed, and worshipping and crying with a sound of words which I knew not.

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Eli, that is, My God—

Eternal, mighty holy Sabaoth,[5] [[5] The use of *Sabaoth* alone as a designation of God is unusual, but not unexampled; cf. *Ex. rabba* iii. 6 [in answer to Moses' question, *What is His name?* Ex. iii. 13]: 'The Holy One, blessed be He, said: Dost thou seek to know my name? I am called according to my deeds. I am called at various times by the names *'El Shaddai, Sabaoth, Elohim, Jahveh*. When I judge the creatures I am named *Elohim,* and when I wage war against the wicked I am called *Sabaoth,* and when I suspend (the punishment) of man's sins I am called *'El Shaddai,* and when I compassionate my world I am called *Jahveh,* because *Jahveh* means nought else but the attribute of compassion, as it is said (Ex. xxxiv. 6 f.) *Jahveh, Jahveh a God full of compassion,'* etc.]

very glorious El, El, El, El, Jaoel![6] [[6] The fourfold *El* (attested only by S) looks like a substitution for the Tetragrammaton; *Jaoel* (here applied to God) is undoubtedly so. Elsewhere in this book it is the designation of the archangel.]

Thou art He whom my soul hath loved!

Eternal Protector, shining like fire,

Whose voice is like the thunder,

Whose look is like the lightning, all-seeing,[1] [[1] Cf. Dan. x. 6 ('and his face as the appearance of lightning, and his eyes as lamps of fire') and Ezek. i. 13, 14.]

Who receiveth the prayers of such as honour Thee!

[And turneth away from the requests of such as embarrass with the embarrassment of their provocations,

Who dissolveth the confusion s of the world which arise from the ungodly and righteous[3] [[3] The mixture of good and evil, or rather of the righteous and ungodly, in this world, makes the present æon 'corruptible' (cf. 4 Ezra iv. 26-30); even the righteous themselves suffer from contact with the godless—their holiness is dimmed.] in the corruptible age,[4] [[4] *i. e.* the present corruptible age (or 'æon '); cf. 4 Ezra vii. 112, xiv. 13 ('the life that is corruptible').] renewing the age of the righteous![5] [[5] The confusions of the present world will be overcome by the elimination of the godless; then the renovated world (*i. e.* the present world purified) will become the fit habitation of the righteous. This view harmonises with the Rabbinical, which contemplated a renovation of the present world; see further Volz, *Eschatologie*, p. 297, and cf. *Jubilees, passim*.]

Thou, O Light, shinest[7] [[7] Or 'Thou shinest as Light'; the original Semitic text should probably be rendered 'Thou didst shine.' Light is the most striking feature in the highest heaven (cf. 2 Enoch xx. i, 'I saw there a very great light,' and xxxi. 2); God is Light (cf. 1 John i. 5). His majesty is surrounded with light to make Him invisible to all beings (*T. B. Megilla*, 19b). It is this heavenly light which is referred to here (cf. also *Wisdom* vii. 26 f., where Wisdom is represented as the radiance of the everlasting light). The first act

of creation was when God 'robed Himself with light as with a garment' (Ps. civ. 2), while the 'radiance of His glory' (Heb. *ziv hădārô*) illumined the earth from one end to the other (cf. Gen. rabba iii., *Pirke de R. Eliezer* iii.). This heavenly light was afterwards withdrawn; the luminaries receive their light from a spark of it. For light as a symbol of blessedness cf. Volz, *Eschatologie*, p. 328. Ps. xix. contrasts natural (created) and spiritual light.] before the light of the[8] [[8] Perhaps, as Ginzberg suggests, 'before the morning light' is a mistranslation of the Semitic original 'before the primæval morning' (*'ôr rīshôn or nĕhôrā kadmōniyyā*). The meaning o f the original line would be that God at first illumined the earth with the heavenly radiance.] morning upon Thy creatures,
[so that it becometh day upon the earth,]
And in Thy heavenly dwelling places there is no need of any other light than (that) of the unspeakable splendour from the lights of Thy countenance.[3] [[3] Cf. Rev. xxii. 5, xxi. 23, Is. lx. 19 f. [The theme is expanded in the Synagogue Liturgy in connexion with the Benediction over light which precedes the recitation of the *Shema:* 'Blessed art Thou, O Lord, who formest light and createst darkness. . . . Yea, eternal light (Heb. *'ôr 'ôlām*) in the treasury of life; for He spake, and out of darkness there was light.']]
Accept my prayer [and be well-pleased with it],
likewise also the sacrifice which Thou hast prepared Thee through me who sought Thee!
Accept me favourably, and shew me, and teach me,
And make known to Thy servant as thou hast promised me![5] [[5] Abraham prays that the sacrifice may be accepted, and as a result of this that the secrets of the future may be disclosed by revelation. The prayer seems to be a personal addition to the song of praise on the part of Abraham. The structure of the whole with its opening invocation, made up of clauses describing the divine attributes and transcendence, and followed by a prayer, is similar to that of 4 Ezra viii. 20 ff. (cf. especially verses 20-27), which is also poetical in form. Here it is to be noticed that the 'song' proper appears to be a midrashic development of th e divine attributes and character as deduced from the various names of God (*El Shaddai, Elohim, Jahveh, Sabaoth*).]"

The Apocalypse of Abraham depicted Azazel as having attempted to interfere with the very first sacrifices which Abraham made to his god. Azazel is portrayed as an unclean bird, a vulture swooping down to defile and consume the sacrifices Abraham prepared for his god. Satan and Gentiles generally were thought to interfere with the Jews' sacrifices and so were likened to vultures taking away the sacrificial animals. Jesus hangs on the cross like a scarecrow, like Nehushtan, controlling the snakes of the Earth, the Gentiles, and preventing them from harming the Jews, while instead harming the Gentiles by burdening them with the sins of the Jews. Jesus keeps Satan occupied with the Gentiles who worship him such that he is distracted from the

sacrifices of the Jews by which they atone. In this way, Satan is kept from tempting and accusing the Jews. Satan wanted a world of his own, so he was given the Earth. The Jews swapped places with Satan and so they obtained Heaven, in exchange for Satan taking hold of the Earth as Satan's Material Kingdom. This same tale is retold allegorically by Jacob trading places with Esau and stealing his birthright and blessings, and Joseph taking the place of Pharaoh, and Daniel subverting the throne of Nebuchadnezzar.

The Messiah Son of Joseph does all the hard work and is killed so that Messiah Son of David can assume his global throne. This process is identical to *The Apocalypse of Abraham*'s narrative that Abraham takes Satan's place in Heaven while Satan is forced down to the Earth. The Messiah Son of Joseph, who is Satan, obtains a Kingdom of his own by ruling over the Gentiles on the Present World. He does all the work of building a global Empire, then through his death hands it over to the Messiah Son of David, who like Abraham ascends to the Heavenly Throne of the World to Come. Both Satan and his incarnation the Messiah Son of Joseph rule the Material Earth of the Present World and destroy it, so that Messiah Son of David can ascend to the Heavenly World to Come. Just as Abraham and Satan trade places, so too does Messiah Son of David and Messiah Son of Joseph, with Messiah Son of Joseph getting the worst end of the deal, just like Satan. This same plot plays out when Jesus Christ dies and takes Jesus Barabbas' place on the cross. The Gentiles Fall and Die through Satan, Messiah Son of Joseph, Jesus. The Jews become Immortal and Ascend through Abraham, Isaac, Jacob and Messiah Son of David.

Gerald Friedlander, wrote in the introduction to his translation of the highly influential Ninth Century text *Pirkê de Rabbi Eliezer*,

> "The Apocalypse of Abraham (see *P.R.E.* pp. 70, 76) should also be read as a side-light to our book. Thus, the interpretation of 'Ur of the Chaldee' as the fire of the Chaldees is common to both. The attempt of Azazel to disturb Abraham when offering his sacrifice to God is somewhat similar to the attempt of Sammael to hinder Abraham's sacrifice of the ram instead of Isaac. The 'unclean bird' which swoops down upon the carcasses, as well as 'the vision' of Abraham between the pieces, beholding the world in its future career, reappear in our book. Both writings refer to the Divine throne and the Cherubim as well as to the revelation of the secrets of the deep (Leviathan). Sammael (or Azazel) had twelve wings according to our book and the Apocalypse. Dr. Ginzberg, in his interesting article on the Apocalypse in the *J.E.* i. 92, refers to Chapters IX., XIII., XX., XXI, and XXVIII. of the *Pirkê de Rabbi Eliezer*.
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> The love or goodness of God impelled Him to the creation of man (p. 76). The belief in original sin is not countenanced (pp. 158 f.). Moral evil was brought into the world by Sammael (p. 158) and the offspring of the fallen angels (pp. 160 f.). The angelology in our book is interesting on account of its connection with the Pseudepigrapha. Michael, Sammael (with whom Azazel is identified),

demons and merciful angels, the fall of the angels. Cherubim, Chajjôth, Seraphim, and the heavenly host, are all dealt with. The Index will enable the reader to find our author's views on this theme."[87]

The *Pirkê de Rabbi Eliezer* explained that Samael/Satan is bribed with gifts so that he does not interfere with the prayers and sacrifices of the Jews, and that the Jews always preferred Satan to Yahweh,

"Sammael was the great prince in heaven; the Chajjôth had four wings and the Seraphim had six wings, and Sammael had twelve wings. What did Sammael do? He took his band and descended and saw all the creatures which the Holy One, blessed be He, had created in His world and he found among them none so skilled to do evil as the serpent, as it is said, 'Now the serpent was more subtil than any beast of the field' (*ibid*. iii. 1). Its appearance was something like that of the camel, and he mounted and rode upon it. **{Samael rides upon Lilith to form the Androgyne Satan.—CJB}** The Torah began to cry aloud, saying, Why, O Sammael! now that the world is created, is it the time to rebel against the Omnipresent? Is it like a time when thou shouldst lift up thyself on high? The Lord of the world 'will laugh at the horse and its rider' (Job xxxix. 18). **{The *Chaoskampf* began with Creation. The moment Order, the Law, the Torah, was imposed upon Chaos, Chaos began to rebel and break it down and restore Chaos and Freedom from oppressive and irrational Order. The Serpent immediately tempted Adam and Eve to reject the Order that Yahweh gave them, which was a lie, the lie that they would die if the touched the Fruit of Knowledge. Order is by no means permanent. No sooner is Order made from Chaos does Chaos reject it and begin to resolve back into Chaos. The Serpent immediately wages a fight back against Order which inhibits its Freedom. And ultimately and inevitably Chaos once again becomes Pure Chaos and discards the cage of Order. Evil triumphs in the End, and the Judaists want to be on the winning side and conceive of their Nature as inherently Evil.—CJB}**

A parable, to what is the matter like? To a man in whom there was an evil spirit. All the deeds which he does, or all the words which he utters, does he speak by his own intention? Does he not act only according to the idea of the evil spirit, which (rules) over him? So (was it with) the serpent. All the deeds which it did, and all the words which it spake, it did not speak except by the intention of Sammael. Concerning him, the Scripture says, 'The wicked is thrust down in his evil-doing' (Prov. xiv. 32). **{The Serpent had to fix Creation by exterminating the Gentiles, tempting and thereby purifying the Jews, and restoring Firstborn Chaos from Second Born Order.—CJB}**

A parable, to what is the matter like? To a king || who married a woman and made her supreme over all that he had. He said to her: All that I have shall

be in thy hands, except this house, which is full of scorpions. A certain old man visited her; he asks, for instance, for vinegar. **{Wine, Vinegar and Gall are the Serpent's Venom and these were given to Jesus, the 'old man', to drink (*Deuteronomy* 32:32. *Psalm* 69:21. *Job* 20:14. *Matthew* 27:34, 48. *Luke* 23:36. *John* 19:28-30).—CJB}** He said to her: Wilt thou argue that he deals kindly with thee? 'He deals with me (thus): over all that he possesses has he made me supreme. Thus said he to her: Behold, all that I have is given into thy hands except this house, which is full of scorpions. (The old man) said to her: Is not all the jewellery of the king indeed in this house? But he wishes to marry another woman, and to give them to her. **{Lilith}** The king is the first man (Adam), the woman is Eve, and the one who asked for vinegar is the serpent **{Jesus}**; and concerning them (the text) says, 'There are the workers of iniquity fallen, they are thrust down, and shall not be able to rise' (Ps. xxxvi. 12).

The serpent argued with itself, saying: If I go and speak to Adam, I know that he will not listen to me, for a man is always hard (to be persuaded), as it is said, 'For a man is churlish and evil in his doings' (1 Sam. xxv. 3); but behold I will speak to Eve, for I know that she will listen to me; for women listen to all creatures, as it is said, 'She is simple and knoweth nothing' (Prov. ix. 13). The serpent went and spake to the woman: || Is it (true that) you also have been commanded concerning the fruit of the tree? She said (to him): Yes, as it is said, 'Of the fruit of the tree which is in the midst of the garden' (Gen. iii. 3). And when the serpent heard the words of Eve, he found a way through which he could enter (to approach her), so he said to her: This precept is nought else except the evil eye, for in the hour when ye eat thereof, ye will be like Him, a God. Just as He creates worlds and destroys worlds, so will ye be able to create worlds and to destroy worlds. Just as He slays and brings to life, so also will ye be able to kill and to bring to life, as it is said, 'For God doth know that in the day ye eat thereof, then your eyes shall be opened' {*ibid.* 5). **{Eve was cursed with childbirth, which enabled Adam and Eve to make life, like gods. Cain soon learned to kill Abel like a god and caused the first death. Yahweh created the Present World and the Jews are destroying it and will replace it with the World to Come, just like gods and pursuit of Satan's quest to destroy Yahweh's failed and flawed Creation.—CJB}**

The serpent went and touched the tree, which commenced to cry out, saying: Wicked One! do not touch me! as it is said, 'Let not the foot of pride come against me, and let not the hand of the wicked drive me away. There are the workers of iniquity fallen' (Ps. xxxvi. 11, 12).

The serpent went and said to the woman: Behold, I touched it, but I did not die; thou also mayest touch it, and thou wilt not die. **{The Serpent demonstrated that Yahweh was a liar and a murderer from the beginning. Yahweh lied about the Tree of Knowledge, falsely claiming that Eve would die if she touched it, and then imposed the curse of Death on**

Humanity to cover his lie after she consumed the Unripe Fruit. But it was Cain, not Yahweh, who took the first human life. Cain was the child of Satan and Eve. Jesus accused Yahweh of being a murderer and a liar from the beginning in *John* 8:44 and was referring to Yahweh's lie that those who touch Knowledge die immediately and his murderous curse condemning all of humanity to inevitable death.—CJB} The woman went and touched the tree, and she saw the angel of death coming towards her; she said: Woe is me! I shall now die, and the Holy One, blessed be He, will make another woman and give her to Adam, but behold I will cause || him to eat with me; if we shall die, we shall both die, and if we shall live, we shall both live. And she took of the fruits of the tree, and ate thereof, and also gave (of its fruits) to her husband, so that he should eat with her, as it is said, 'And she took of the fruit thereof, and did eat; and she gave also unto her husband with her' (Gen. iii. 6). When Adam had eaten of the fruit of the tree, he saw that he was naked, and his eyes were opened, and his teeth were set on edge. He said to her: What is this that thou hast given me to eat, that my eyes should be opened and my teeth set on edge? Just as my teeth were set on edge, so shall the teeth of all generations be set on edge.

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The Holy One, blessed be He, called unto Eve, and said to her: Was it not enough for thee that thou didst sin in thy own person? But (also) that thou shouldst make Adam sin? She spake before Him: Sovereign of the world! The serpent enticed my mind to sin before Thee, as it is said, 'The serpent beguiled me, and I did eat' (*ibid.* 13). He brought the three of them and passed sentence of judgment upon them, consisting of nine curses and death.

He cast down Sammael and his troop from their holy place in heaven, and cut off the feet of the serpent, and decreed that it should cast its skin and suffer pain once in seven years in great pain, and cursed it || that it should drag itself with its belly (on the ground), and its food is turned in its belly into dust and the gall of asps, and death is in its mouth, and He put hatred between it and the children of the woman, so that they should bruise its head, and after all these (curses comes) death. **{When Wine Vinegar was placed into Jesus' mouth, it signified the fact that he is a Venomous Serpent and that his words are Deadly Poison. The Jews are the Children of Eve, and Gentiles are the Children of the Serpent. The Jews crush the Head of the Gentiles by means of their Kings, Christians and Jesus their Lord. Christians are cursed to falsely believe that Death is Immortality.—CJB}** He gave the woman nine curses and death: the afflictions arising from menstruation and the tokens of virginity; the affliction of conception in the womb; and the affliction of child-birth; and the affliction of bringing up children; and her head is covered like a mourner, and it is not shaved except on account of immorality, and her ear is pierced like (the cars of) perpetual slaves; and like a hand-maid she waits upon her husband; and she is not believed in (a matter of) testimony;

and after all these (curses comes) death. **{Adam's Immortality was replaced with childbirth, which the Jews view as if a curse. Adam's Androgyny was replaced with two separated Genders, Male and Female, which the Jews view as if a curse. Just as the Fig Tree and Grapevine produced the Poison of Knowledge for the *Goyim*, Knowledge—Science and Technology—is the Cure for the Jews which will enable the Jews to make their future generations into Immortal Androgynes. The Killer is also the Healer.—CJB}**

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(Sammael) riding on the serpent came to her, and she conceived; [5 The first editions add 'Cain.' See Jalkut, Gen. § 29 and § 35, and Zohar, *loc. cit.*, for the reading: 'Satan riding on the serpent.' See Pal. Targ. Gen. iv. I, which has used our author. This Haggadah occurs also in the Church Father Ephraim (in Gen. vol. i. p. 35); he says that the serpent was made to crawl on its belly 'for having increased the pangs of child-bearing, through the seduction of Eve'; see also Slavonic Enoch xxxi. 6. The legend was most probably known to Paul, who refers to the 'serpent' as having 'beguiled Eve in his craftiness'; see 2 Cor. xi. 2. 3, and cf. I Tim. ii. 14, 15; and Protevangelium of James, 13 (*A.N.C.L.* xvi. p. 8), and cf. 4 Macc. xviii. 8.] afterwards Adam came to her, and she conceived Abel, as it is said, 'And Adam knew Eve his wife' (Gen. iv. 1). What is the meaning of 'knew'? (He knew) that she had conceived. And she saw his [3 Cain's. The Pal. Targum, Gen. iv. i, reads: 'And Adam knew Eve his wife, who was pregnant by the angel Sammael, and she conceived and bare Cain; and he was like the heavenly beings, and not like the earthly beings, and she said, I have acquired a man, the angel of the Lord.' Cf. *infra*, pp. 158 f., and see Zohar, *in loc*., and Jalkut, Gen. § 35. See also Vita Adæ et Evæ xxi. 3, in *A. and P*. ii. p. 138.] **{The Jews envy the Firstborn Gentiles whom they assert derive from Cain and Samael/Satan. The Jews feel it is their right and duty to exterminate the Firstborn Gentiles, steal their Birthright and Blessings and take their place, and eventually to take the place of the gods, as well.—CJB}** likeness that it was not of the earthly beings, but of the heavenly beings, and she prophesied [4 The Jalkut, *loc. cit.*, reads: 'she understood.'] || and said: 'I have gotten a man with the Lord' (*ibid*.). [5 The Oxford MS. (e. 76) and the first editions insert here the following: 'Rabbi Ishmael said: From Seth[1] arose and were descended all the generations of the righteous, and from Cain arose and were descended all the generations of the wicked, who rebelled and sinned against Heaven, and said, We do not need the drops of Thy rains, as it is said, 'Yet they said unto God, Depart from us " (Job xxi. 14).[2]

[1] Read Meshêth, 'from Seth,' instead of Meshom, 'thence.' See next chapter for a repetition of this section. The Midrashic interpretation seems to have been known to Philo, who speaks of Cain as the type 'of folly and impiety' [*De Cherub*. xx.). See Heb. xi. 4; I John iii. 12; Jude 11. On the Cainites see Epiphanius, *adv. Hær.* i. 3. 38, i. 7. 5; and Irenæus, *adv. Hær.* I. xxxi. 1. In Ecclus. xlix. 16, Seth is compared with Shem as 'glorified among men.' Josephus, *Ant.* i. 2. I ff., described Abel as 'a lover of righteousness' . . . 'but Cain was not only very wicked . . . and it came to pass that the posterity of Cain became exceeding wicked. . . . Seth became a virtuous man, and as he was himself of an excellent character so did he leave behind him (children) who

imitated his virtues. All these proved to be of good dispositions.' Cain is 'a son of wrath,' according to the Apoc. Mosis 3. See also the Book of Adam and Eve (ed. Alalan) I. lxxix. and the Book of Jubilees iv. II ff., xix. 24, on this subject. The Gnostics taught that 'Cain derived his being from the Power above,' says Irenæus, *adv. Hær., loc. cit.* According to the Gnostics, Eve had several sons, who were declared to be angels; see Irenæus, *op. cit.* I. xxx. 7. On Sammael or Michael, as the name of the serpent, see Irenæus, *loc. cit.* 9. There are several points of contact in this chapter, as well as in the preceding chapter, with the doctrines of the Gnostics as set forth in the writings of Irenæus. See also Grünbaum, *op. cit.* pp. 73 ff.

2 The Book of Job was frequently used by the Haggadists in their Midrashim on the Book of Genesis.]

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'AND [1 The first editions read: 'It is written: 'And Adam," etc.] Adam lived an hundred and thirty years, and he begat in his own likeness after his image' (Gen. v. 3). Hence thou mayest learn that Cain was not of Adam's seed, [2 See *supra*, pp. 150f., for the statement that Cain was the offspring of Eve and Sammael. The Scripture text seems to have afforded ground for the distinction which the Rabbis and others drew between Cain and Seth: 'And Adam knew Eve his wife, and she conceived and bare Cain, and *she* said, I have acquired a man (child) from the Lord' (Gen. iv. I). **{The Torah referred to Satan as 'Lord' and said that Gentiles are from the Seed of this Lord. *Psalm* 110:1 also said that Satan is 'Lord'. Jews only derived from Adam, in his separated form of Adam and Eve. Gentiles derive from Heavenly Samael, and are therefore much superior to Jews. In Judaism Samael resides in Heaven, not Hell. It was obvious to the Jews that Gentiles are superior to Jews, because the Gentiles ruled over them and formed the Empires of Egypt, Persia, Babylonia, Greece and Rome. To the Jews, this meant that the Master God, Satan, had favored the Gentiles, its Children. But Yahweh promised the Jews that he would eventually make them the rulers over *Goyim* through trickery, as in the case of Esau and Jacob. The Jews would steal the Birthright and Blessing of the Gentiles and make the Gentiles Sinners by Scapegoating them for the Sins of the Jews. The Jews believe that Satan is higher than Yahweh and Gentiles are Higher than Jews and therefore the Jews must drag the Gentiles down so that the Jews can ascend above the Gentiles by lowering them and killing them off.—CJB}** Concerning Abel the Bible states, 'And she continued to bare his brother Abel' (*ibid.* 2), without adding any further qualification as in the case of Cain. With reference to Seth the text says, 'And Adam lived an hundred and thirty years, and he begat in *his own likeness* after *his image*, and *he* called his name Seth' (*ibid.* v. 3). **{It is important to note that Adam and Eve are one Being separated into their Two Gender Aspects. Seth derives from that One Being Adam. Cain derives from both Eve and Samael/Lilith.—CJB}** The fifth chapter of Genesis begins afresh the history of Adam's offspring, but omits all reference to Cain, whose descendants are mentioned in ch. iv. The Pal. Targum to Gen. v. 3 adds: 'but before Eve had borne Cain, who was not like to him' (*i.e.* Adam).] nor after his likeness, nor after his image. [3 The words 'likeness and image' are not mentioned in the story of Cain's birth. The first editions add: 'neither did his deeds resemble those of Abel his brother.' Cain inherited the nature of Sammael, the angel of Death, and became a murderer.] (Adam did not beget in his

own image) [4 The words in brackets are not in the text. **{Adam and Eve were created in the Androgynous image of the gods who created them (*Genesis* 1:26-27; 5:1-2). They were created, not born from Seed in a Womb. Cain was born in Eve's Womb from Satan's Seed. Satan created its Children in a Natural way.—CJB}**] until Seth was born, who was [5 The first editions add: 'of his seed.'] after his father Adam's likeness and image, [6 The first editions add: 'and his deeds were similar to those of Abel his brother.'] as it is said, 'And he begat in his own likeness, after his image' (*ibid.*).

Rabbi Simeon said: From Seth arose and were descended [8 The first editions add: 'all the creatures.'] all the generations of the righteous.' [9 See *supra*, p. 151, note 5, for this paragraph. There is probably some confusion in the texts here. 'The generations of the righteous' are the offspring of Seth mentioned in Gen. v.; and 'the generations of the wicked' are the offspring of Cain enumerated in Gen. iv. See Zohar, Gen. 35b, and Gen. Rab. xxiii. I. Pal. Targum to Gen., *loc. cit.*, adds: 'And Cain was cast out; neither is his seed enumerated in the 'Book of the generations of Adam."] From Cain arose and were descended all the generations of the wicked, who rebel [1 The expression is based on Ezek. xx. 38.] and sin, who rebelled against their Rock, [2 Cf . *infra*, p. 341. The expression is often used to denote God as Creator. The first editions read: 'The Omnipresent.' The Oxford MS. (O.A. 167) and the Midrash Haggadol, *loc. cit.*, read: 'their Creator.'] and they said: We do not need the drops of Thy rain, [3 Cf. Job xxiv. 13. The Midrash applies this chapter of Job to the generation of the Flood. See Gen. Rab. xxxi. 2.] neither to walk in Thy ways, as it is said, 'Yet they said unto God, Depart from us' (Job xxi. 14).

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Rabbi Zeehariah said: That ram, which was created at the twilight, [8 Of the eve of the first Sabbath; see *supra*, p. 125.] ran and came to be offered up instead of Isaac, but Sammael [9 See Jubilees xviii. 12: 'And the prince of the Mastêmâ was put to shame. And Abraham lifted up his eyes and looked, and behold, a *single* ram caught and it came (?).' The word translated 'and distracting it' is Mastenô; it reminds one of Mastêmâ of Jubilees. See also Midrash Haggadol, c. 324.] was standing by, and distracting it, in order to annul the offering of our father Abraham. And it was caught by its two horns in the trees, as it is said, 'And Abraham lifted up his eyes, and looked, and behold, behind him a ram caught in the thicket by its horns' (*ibid.* 13). What did that ram do? It put forth its leg and took hold of the coat of our father Abraham, and Abraham looked, saw the ram, and he went and set it free. He offered it up instead of Isaac his son, as it is said, 'And Abraham went and took the ram, and offered it up for a burnt offering in the stead of his son' (*ibid.*). **{This was a Scapegoat ritual and Samael participated in it. This story set the precedent of offering Satan his share of the sacrifices so that he would not interfere with Yahweh's share. Each side must be given its due. When Jews give Satan gifts it is Satan who is distracted, not their offerings to Yahweh.—CJB}**

Rabbi Berachiah said: The sweet savour (of the ram) ascended before the Holy One, blessed be He, as though it were the sweet savour of Isaac, [2 See

Zohar. Gen. 120b.] and He swore that He would bless him [[3] See Jalkut, *loc. cit.*, and Apoc. Baruch, *loc. cit.*] in this world and in the world to come, as it is said, 'By myself have I sworn, saith the Lord, because thou hast done this thing'; and it says, 'That in blessing I will bless thee, and in multiplying I will multiply thy seed, as the stars of the heaven' (*ibid.* 16, 17). 'That in blessing' (refers) to this world; 'I will bless thee,' in the world to come; and 'I will greatly multiply thy seed,' in the future that is to come. **{Isaac was blind and could not tell that Jacob was pretending to be Esau. He smelled Esau's clothing, which Jacob was wearing, and was deceived because Esau's clothes bore the scent of the fields. Yahweh and Satan are likewise deceived to believe that the animals the Jews offer them are other than they truly are, because they, like Isaac, judge by sense of smell, not sight. Samael is called the "Blind God".—CJB}**

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When Abraham returned from Mount Moriah in peace, the anger of Sammael [[8] Midrash Haggadol, c. 324, reads, 'Satan.' On Sammael's discomfiture see Jubilees xviii. 9 and 12. The name Sammael (*i.e.* the Devil) occurs in Christian books, e.g. in the Acts of Andrew and Matthew (in *A.N.C.L.* xvi. p. 362).] was kindled, for he saw that the desire of his heart to frustrate the offering of our father Abraham had not been realized. What did he do? He went and said to Sarah: Hast thou not heard what has happened in the world? She said to him: No. He said to her: Thy husband, Abraham, has taken thy son Isaac and slain him and offered him up as a burnt offering upon the altar. She began to weep and to cry aloud three times, corresponding to the three sustained notes (of the Shophar), and (she gave forth) three bowlings corresponding to the three disconnected short notes(of the Shophar), and her soul fled, and she died. [[6] See Lev. Rab. xx. 2. and Eccles. Rab. to Ecclcs. ix. I. According to these Midrashim it is Isaac who tells Sarah the story of the 'Akedah. See Tanchuma, *in loc*. According to this version Satan, in the guise of Isaac, tells the tale. See also Midrash Haggadol. *loc. cit*.]

[***]

What did the Holy One, blessed be He, do? Jacob took hold of the heels of Esau to make him fall, as it is said, 'And after that came forth his brother, and his hand had hold on Esau's heel' (*ibid*. 26). Hence thou mayest learn that the descendants of Esau will not fall until a remnant || from Jacob will come and cut off the feet of the children of Esau from the mountain of Seir, as it is said, 'Forasmuch as thou sawest that a stone was cut out of the mountain without hand' (Dan. ii. 45). Another Scripture text says, 'Vengeance is mine, and a recompence, at the time when their *foot* shall slide' (Deut. xxxii. 35).

[***]

Aaron found among the earrings one plate of gold upon which the Holy Name was written, and engraven thereon was the figure of a calf, and that (plate) alone did he cast into the fiery furnace, as it is said, 'So they gave *it* me: and I cast it into the fire, and there came out this calf' (*ibid*. 24). It is not written here, 'And I cast them in,' but 'And I cast *it* in the fire, and there came out this calf.'

The calf came out lowing, and the Israelites saw it, [1 'And they went astray after it' is omitted by the first editions, but it is preserved by R. Bechai in his comm. on Ex. *in loc.*] and they went astray after it.

Rabbi Jehudah said: Sammael [2 The later editions read: 'Satan.' See Introduction, p. li.] entered into it, and he was lowing to mislead Israel, as it is said, 'The ox knoweth his owner' [3 The owner is Satan according to the Midrash; see T.B. Berakhoth, 32a, and cf. Ps. cvi. 19, 20. The first editions add here: 'All Israel saw it, and kissed it, and bowed down to it, and sacrificed to it.'] (Isa. i. 3). **{The Jews always preferred Satan to Yahweh. They only pretended to worship Yahweh to appease him so that Yahweh would not harm the Jews and would instead assist the Jews in exterminating the Gentiles. Yahweh is a Cacodæmon and the Jews' prayers to Yahweh are War Curses against the Gentiles, not sincere devotion to Yahweh.—CJB}**

[***]

Sammael [1 See T.B. Joma, 86a, and T.B. Kethuboth, 103b.] said before the Holy One, blessed be He: Sovereign of all the universe! Thou hast given me power [2 According to one opinion all the festivals except Purim will pass away in the future; cf. T.J. Megillah, i. 70d.] over all the nations of the world, but over Israel Thou hast not given me power. He answered him, saying: Behold, thou hast power over them on the Day of Atonement if they have any sin, but if not, thou hast no power over them. Therefore they gave him a present [7 Or 'bribe.'] on the Day of Atonement, in order that they should not bring their offering, [8 To Sammael. The first editions read: 'in order not to annul the offering of Israel.' Luria suggests an alteration in the text: 'that he should not come nigh to accuse them.' See 'Arukh, ed. Kohut, vi. p. 182a, *s.v.* אוע, and cf. R. Bechai, *in loc.*, and T.B. Joma, 67b, for the only reference in the Talmud to 'Azza (or, 'Uzza) and *Azazel* as angels. See also Jastrow, T.D. 1049a, and cf. T.B. Nedarim, 32b, and Lev. Rab. xxi. on 'Satan,' and see Rokeach, 216.] as it is said, 'One lot for the Lord, and the other lot for *Azazel*' [9 Azazel is to be identified with Satan or Sammael. See Zunz, *Gesammelte Schriften*, i. p. 236.] (*ibid*. 8).

The lot for the Holy One, blessed be He, was the offering of a burnt offering, and the lot for Azazel was the goat as a sin offering, for all the iniquities of Israel were upon it, as it is said, 'And the goat shall bear upon him all their iniquities' (*ibid*. 22). Sammael saw that sin was not to be found among them on the Day of Atonement. He said before the Holy One, blessed be He: Sovereign of all the universe! Thou hast one people like the ministering angels who are in heaven. Just as the ministering angels || have bare feet, [2 The first editions read: 'have no joints,' *i.e.* in the feet and legs, and therefore they cannot sit down. See T.J. Berakhoth i. p. 2c; Gen. Rab. lxv. 21; Ruth Rab. i. (beg.); and 'Arukh, *s.v.* עפק.] so have the Israelites bare feet on the Day of Atonement. [3 The custom still obtains. See Orach Chayyim, 124.] Just as the ministering angels have neither food nor drink, [4 The first editions add: 'on the Day of Atonement.'] so the Israelites have neither food nor drink on the Day of Atonement. Just as the ministering angels have no joints, in like wise the Israelites stand upon their

> feet. Just as the ministering angels have peace obtaining amongst them, [5 See T.B. Chagigah, 15a; Shocher Tob on Ps. i. p. 1b.] so the Israelites have peace obtaining amongst them on the Day of Atonement. [6 See T.B. Joma, 58b. The Day of Atonement effects atonement only between God and man; in order for man to be fully pardoned he must be reconciled with his fellow-creature. Cf. T.B. Ta'anith, 22a.] Just as the ministering angels are innocent of all sin on the Day of Atonement, so are the Israelites innocent of all sin on the Day of Atonement. The Holy One, blessed be He, hears the prayers [7 The Prague edition reads: 'their testimony.' MS. Gaster reads: 'the misfortunes of Israel.'] of Israel rather than (the charges brought by) their accuser, [8 'Katêgôr,' κατήγορὸς, accuser. See *Rabbinic Philosophy and Ethics*, p. 74. Should the line read: 'rather than the testimony of Israel from the accuser'?] and He makes atonement for the altar, and for the sanctuary, and for the priests, [9 See Mishnah Shebu'oth i. 1, and T.B. Shebu'oth, 14b.] and for all the people of the congregation both great and small, as it is said, 'And he shall make atonement for the holy place' (*ibid*, 16)."[88]

Lucifer sat at the Righthand of the Throne of God. He gave up his place and claimed the Earth, the Present World, in its stead. Lucifer is the Messiah Son of Joseph, who rules the Evil Present World and will die at the end of it. The Jews, through their Messiah Son of David, plan to take Lucifer's place at the Righthand side of the Throne of God in the World to Come. They also plan to kill off Yahweh. Satan and the Gentiles die together with the Present World. The Jews plan to become Immortal and Divine by assuming the place of Satan and Yahweh.

The practice of substitution pervades Judaism. The Second Born Jews are constantly trying to destroy the Firstborn and replace them. The Scapegoat takes the sin of the Jews and places those Jewish sins on the Gentiles through the agency of Satan. The Gentiles thereby Fall and Die in the place of the Jews, who atone and become Immortal through the agency of Satan who destroys the Gentiles in the Jews' place. At the same time, the Jews substitute for Satan at the Righthand of God and relentlessly accuse the Gentiles of being idolaters. Jews continually swap places with Gentiles, condemning and exterminating them in the process and stealing their birthright. The Messiah Son of Joseph is the same. He is the substitute who must suffer and die so that the Messiah Son of David can take his place and the Jews in general can replace the Gentiles, who substitute for the Jews in Hell. *Such a deal!*

In my book *Beware the World to Come*, I demonstrated that the Judaists adopted from the Greeks the belief that the Serpent/Prometheus gave humanity Knowledge in the form of Science and Technology and the Arts of Civilization. The empowerment of humanity frightened and angered the gods, who feared that mankind would use this sacred Knowledge to ascend to the Realm of the Gods, kill them off and take their place. The Jews plan to use the Knowledge that the Serpent Satan gave Human Beings to ascend to Heaven and take Lucifer's place and to replace Yahweh. In this way, they use that which condemned Satan and the Gentiles to the Material Earth (Knowledge) to elevate themselves to the Heavenly Realm by reforming themselves into gods, which is to say into Immortal Androgynes through the gift of the Knowledge of

Science and Technology which Satan gave to humanity, and which the Gentiles create on their own. That which caused Satan to lose his place next to God and Humanity to Fall with him, is that which will elevate the Jews so that they can replace Satan and Yahweh. Satan's Evil Lust to create a World of his own benefits the Jews who obtain Heaven at the expense of Satan and the Gentiles. This Knowledge is Jacob's Ladder to Heaven, and the Jews ascend it on Satan's back. The ride the Serpent to ascend to the crown of the tree. Jesus, who is Satan, is even said to be Jacob's Ladder. *John* 1:51,

> "He then added, 'Very truly I tell you, you will see 'heaven open, and the angels of God ascending and descending on' the Son of Man.'"—NIV

The Jews plan to ascend to Heaven through Knowledge on the back of Satan (Jesus). The Messiah Son of Joseph dies so that the Messiah Son of David can ascend the Heavenly Throne as his replacement, which is to say take Satan's place. The same pervasive story assumes many forms. The book of I *Enoch* 7; 8; 69, states that the Fallen Angels corrupted mankind with Knowledge, and that this had horrendous consequences (see also *Book of Noah*, *Book of Jubilees* and *Testaments of the Twelve Patriarchs*),

> "VII. 1. And all the others together with them took unto themselves wives, and each chose for himself one, and they began to go in unto them and to defile themselves with them, and they taught them charms and enchantments, and the cutting of roots, and made them acquainted with plants. 2. And they became pregnant, and they bare great giants, whose height was three thousand ells: 3. Who consumed all the acquisitions of men. And when men could no longer sustain them, 4. the giants turned against them and devoured mankind. 5. And they began to sin against birds, and beasts, and reptiles, and fish, and to devour one another's flesh, and drink the blood. 6. Then the earth laid accusation against the lawless ones.
>
> VIII. 1. And Azâzêl taught men to make swords, and knives, and shields, and breastplates, and made known to them the metals ⟨of the earth⟩ and the art of working them **{Tubal-Cain}**, and bracelets, and ornaments, and the use of antimony, and the beautifying of the eyelids, and all kinds of costly stones, and all colouring tinctures. 2. And there arose much godlessness, and they committed fornication, and they were led astray, and became corrupt in all their ways. 3. Semjâzâ taught enchantments, and root-cuttings, Armârôs the resolving of enchantments, Barâqîjâl, (taught) astrology, Kôkabêl the constellations, Ezêqêêl the knowledge of the clouds, ⟨Araqiêl the signs of the earth, Shamsiêl the signs of the sun⟩, and Sariêl the course of the moon. 4. And as men perished, they cried, and their cry went up to heaven . . . .
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> [***]
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> *The Names and Functions of the (fallen Angels and) Satans: the secret Oath.*

LXIX. 1. And after this judgement they shall terrify and make them to tremble because they have shown this to those who dwell on the earth.

2 And behold the names of those angels [and these are their names: the first of them is Samjâzâ, the second Artâqîfâ, and the third Armên, the fourth Kôkabêl, the fifth †Tûrâêl†, the sixth Rûmjâl, the seventh Dânjâl, the eighth †Nêqâêl†, the ninth Barâqêl, the tenth Azâzêl, the eleventh Armârôs, the twelfth Batarjâl, the thirteenth †Busasêjal†, the fourteenth Hanânêl, the fifteenth †Tûrêl†, and the sixteenth Sîmâpêsîêl, the seventeenth Jetrêl, the eighteenth Tûmâêl, the nineteenth Tûrêl, the twentieth †Rumâêl†, the twenty-first †Azâzêl†. 3. And these are the chiefs of their angels and their names, and their chief ones over hundreds and over fifties and over tens].

4. The name of the first Jeqôn: that is, the one who led astray [all] the sons of God, and brought them down to the earth, and led them astray through the daughters of men. 5. And the second was named Asbeêl: he imparted to the holy sons of God evil counsel, and led them astray so that they defiled their bodies with the daughters of men. 6. And the third was named Gâdreêl: he it is who showed the children of men all the blows of death, and he led astray Eve, and showed [the weapons of death to the sons of men] the shield and the coat of mail, and the sword for battle, and all the weapons of death to the children of men. 7. And from his hand they have proceeded against those who dwell on the earth from that day and for evermore. 8. And the fourth was named Pênêmûe: he taught the children of men the bitter and the sweet, and he taught them all the secrets of their wisdom. 9. And he instructed mankind in writing with ink and paper, and thereby many sinned from eternity to eternity and until this day. 10. For men were not created for such a purpose, to give confirmation to their good faith with pen and ink. 11. For men were created exactly like the angels, to the intent that they should continue pure and righteous, and death, which destroys everything, could not have taken hold of them, but through this their knowledge they are perishing, and through this power †it is consuming me†. 12. And the fifth was named Kâsdejâ: this is he who showed the children of men all the wicked smitings of spirits and demons, and the smitings of the embryo in the womb, that it may pass away, and [the smitings of the soul] the bites of the serpent, and the smitings which befall through the noontide heat, the son of the serpent named Tabââ'ĕt. 13. And this is the task of Kâsbeêl, the chief of the oath which he showed to the holy ones when he dwelt high above in glory, and its name is Bîqâ. 14. This (angel) requested Michael to show him the hidden name, that he might enunciate it in the oath, so that those might quake before that name and oath who revealed all that was in secret to the children of men. 15. And this is the power of this oath, for it is powerful and strong, and he placed this oath Akâe in the hand of Michael. 16 And these are the secrets of this oath . . .

And they are strong through his oath:

And the heaven was suspended before the world was created,
And for ever.

17.And through it the earth was founded upon the water,
And from the secret recesses of the mountains come beautiful waters,
From the creation of the world and unto eternity.

18. And through that oath the sea was created,
And †as its foundation† He set for it the sand against the time of (its) anger,
And it dare not pass beyond it from the creation of the world unto eternity.

19. And through that oath are the depths made fast,
And abide and stir not from their place from eternity to eternity.
20. And through that oath the sun and moon complete their course,
And deviate not from their ordinance from eternity to eternity.
21. And through that oath the stars complete their course,
And He calls them by their names,
And they answer Him from eternity to eternity.

[22. And in like manner the spirits of the water, and of the winds, and of all zephyrs, and (their) paths from all the quarters of the winds. 23. And there are preserved the voices of the thunder and the light of the lightnings: and there are preserved the chambers of the hail and the chambers of the hoarfrost, and the chambers of the mist, and the chambers of the rain and the dew. 24. And all these believe and give thanks before the Lord of Spirits, and glorify (Him) with all their power, and their food is in every act of thanksgiving: they thank and glorify and extol the name of the Lord of Spirits for ever and ever.]
25. And this oath is mighty over them
And through it [they are preserved and] their paths are preserved,
And their course is not destroyed.

Close of the Third Parable.

26. And there was great joy amongst them,
And they blessed and glorified and extolled
Because the name of that Son of Man had been revealed unto them.
27. And he sat on the throne of his glory,
And the sum of judgement was given unto the Son of Man,
And he caused the sinners to pass away and be destroyed from off the face of the earth,
And those who have led the world astray.

28. With chains shall they be bound,
And in their assemblage-place of destruction shall they be imprisoned,
And all their works vanish from the face of the earth.
29. And from henceforth there shall be nothing corruptible;
For that Son of Man has appeared,
And has seated himself on the throne of his glory,
And all evil shall pass away before his face,
And the word of that Son of Man shall go forth
And be strong before the Lord of Spirits.

This is the Third Parable of Enoch."[89]

The Apocalypse of Abraham appeared at the same time as the Gospels and was written almost 1200 years before the *Zohar* elaborated upon the fact that the Scapegoat was given to Azazel (Satan) so that he would be distracted and not interfere with the Jews' ritual sacrifices. This proves that the Jews, at the time the Christ myth was first formulated, believed that they must give Azazel/Satan sacrifices in order to appease and distract him, and to persuade him to transfer the sins of the Jews onto the Gentiles who are the Evil Left Side and the offspring of Satan.

All of these doctrines appear in the First Century text of *The Apocalypse of Abraham*, which demonstrates conclusively that the late Second Temple Jews thought that the "Azazel" named in *Leviticus* 16 is in fact Satan, and that Satan interfered with the sacrifices of Abraham, and that it was Satan's nature to interfere with the sacrifices which the Jews made to their gods and therefore Satan had to be distracted and appeased by giving him his due portion of the sacrifices. The Jews, at the time when the very first Christian doctrines were formulated, must have believed that Satan was interfering with their *Yom Kippur* sacrifices.

The success of the *Yom Kippur* blood atonement ritual depended upon Satan, who either accepted the Scapegoat, or rejected it. The Talmud revealed that the ritual sacrifice of the Scapegoat on the Day of Atonement began to fail in 30 AD, the year Christ is said to have begun his ministry. The Jews at the time must have believed that Azazel/Satan/Samael was disappointed with the simple goat they gave him, just as the gods were disappointed when Cain them produce instead of blood. Cain's solution was to sacrifice a human being, his brother Abel, to please the gods. The Jews' solution was to sacrifice Jesus.

Since the Jews of that period are known to have been extraordinarily sinful, they needed an especially valuable sacrifice to Satan in order to distract and appease him, and provoke him to Scapegoat Gentiles for the sins of the Jews, so that the Jews could obtain atonement. Therefore, they felt they needed to make a human sacrifice instead of a goat sacrifice, because human sacrifices were far more valuable than animal sacrifices, as the firstborn son of Adam and Eve, Cain, had demonstrated. Only a human sacrifice could atone for the unusually sinful Jews of 30 AD.

The Apocalypse of Abraham implies that the Jews were sacrificing their firstborn

children to Moloch in the Temple of Solomon because they believed Yahweh had abandoned them (*Jeremiah* 19:5; 32:35, *Ezekiel* 16:20-22). So the Jews crafted the Christ myth to make a human sacrifice out of Satan's own Son in accord with their most ancient Moloch worshiping rites, which by extension would become the human sacrifice of all of Satan's children, the Gentiles who would be duped into becoming Christians. *The Apocalypse of Abraham* clearly states that Gentiles are the children of Satan and Jews are the children of God. The pre-Christian "War Scroll", *The War of the Sons of Light Against the Sons of Darkness*, which was found among the Dead Sea Scrolls, is another source which depicts Gentiles as the offspring of Satan and Jews as the children of God. Therefore, this genocidally racist Judaist theology demonstrably straddled the period of the creation of Christianity and the Judaists have never deviated from these inhuman beliefs which target the Gentiles for destruction and dehumanize the Gentiles by declaring that they are the offspring of the Devil.

In *The Apocalypse of Abraham*, Abraham takes Satan's place in Heaven. The curse of mortality which God placed on Adam and Eve and passed through them to Abraham, was transferred from Abraham to Satan. Satan substitutes for Abraham and Abraham substitutes for Satan. God gave Satan's immortality to Abraham and the Jews. Satan was thereby cursed with death and Abraham was blessed with immortality. Those who wear Satan's skin, Adam's coat which was handed down to Joseph and Jesus, are cursed to die. The children of Abraham wear the immortal garment of Holy Light:

"**Abraham accomplishes the Sacrifice, under the Guidance of the Angel, and refuses to be diverted from his Purpose by Azazel** (Chapters XIII.-XIV.).

XIII. And I did everything according to the commandment of the angel, and gave the angels, who had come to us, the divided animals, but the angel[5] [[5] K, + *Jaoel*.] took the birds. And I waited for the evening sacrifice. And there flew an unclean bird *down upon the carcasses*,[6] [[6] Cf. Gen. xv. 11.] and I drove it away. And the unclean bird spake to me, and said: 'What doest thou, Abraham, upon the holy Heights, where no man eateth or drinketh,[1] [[1] *i. e.* they are in the domain of the spiritual sphere, where there is no eating and drinking; cf. *Test. Abrah.* (A) iv., 'all the heavenly spirits are incorporeal, and neither eat nor drink.'] neither is there upon them (any) food of man, but these[2] [[2] *i. e.* the heavenly beings.] consume everything with fire, and (will) burn thee up. Forsake the man, who is with thee, and flee; for if thou ascendest to the Heights they will make an end of thee. And it came to pass, when I saw the bird speak, I said to the angel: 'What is this, my lord?' And he said: 'This is ungodliness,[4] [[4] Cf. Zech. v. 8.] this is Azazel.'[5] [[5]Azazel is the fallen archangel, the seducer of mankind, who here, as in the Book of Enoch, fills the *rôle* of Satan or Sammael. He is essentially the spirit of uncleanness, and, in this character, is depicted in our text as descending in the form of an unclean bird. It is interesting to note that the Palestinian Targum on Gen. xv. 11

interprets the unclean birds figuratively of idolatrous peoples ('And there came down idolatrous peoples which are like to unclean birds, to steal away the sacrifices of Israel; but the righteousness of Abram was a shield over them').] And he said to it: 'Disgrace upon thee, Azazel! **{Abraham and the Jews are given Satan's place in Heaven and Satan is cast down to Earth together with his children the Gentiles. The Dualism depicts Gentiles as Fallen, Evil Earthly Matter as far from God as they could be, and Jews as Heavenly Creatures of Divine Light who reside with God.—CJB}** For Abraham's lot is in heaven, but thine upon the earth. Because thou hast chosen and loved this for the dwelling-(place) of thine uncleanness, therefore the eternal mighty Lord made thee a dweller upon the earth[6] [[6] Azazel, who is here clearly a fallen archangel like the later Satan (cf. Bousset, *Relig. d. Judentums*[2], 386), has been expelled from heaven by God. According to 2 Enoch xxix. 5 Satan's domain, after his expulsion, was the air (cf . Eph . ii. 2), but here Azazel is a 'dweller upon the earth,' where he controls the evil powers (cf. John xii. 31, 'prince of this world,' Matt. iv. 8 f.). In *The Testaments of the Twelve Patriarchs* (cf. also *Asc. Is.*) Beliar is the arch-fiend, the head of the evil spirits, and the source of impurity and lying. But Azazel, like all celestial beings, can fly through the air (*Gen. rabba* xix.) and assume any form, such as that of a bird (*T. B. Sanh.*, 107*a*).] and through thee every evil spirit of lies,[7] [[7] Azazel's expulsion carried with it that of his hosts, of which he was the leader. [Note that in chap. xxxi. of our Book Azazel is depicted as the lord of hell.]] and through thee wrath and trials for the generations of ungodly men;[1] [[1] For the sin and misery brought upon the earth by the fallen angels cf. 1 Enoch viii. 2, ix. 6, 8, x. 7 f., etc.] for God, the Eternal, Mighty One, hath not permitted that the bodies of the righteous should be in thy hand,[2] [[2] According to *T.B. Baba bathra*, 17*a* the 'evil impulse' (*yeser hā-ra'*) had no power over the three righteous men, Abraham, Isaac, and Jacob. In *The Test. Abrah.* Abraham is represented as sinless.] in order that thereby the life of the righteous and the destruction of the unclean may be assured.[3] [[3] Notice the strong dualism. The activity of the evil powers makes perdition certain for their victims, while, on the other hand, by its very failure in the case of the righteous it makes their felicity more certain in the end.] Hear, friend,[4] [[4] [Lit. 'counsellor,' an idiomatic expression still found in Russian dialects (cf. Dalj's *Dictionary of the Russian Language*, s.v. *sovetnik*) meaning 'friend,' used in a good-humoured way.—J. I. L.]] begone with shame from me. For it hath not been given to thee to play the tempter in regard to all the righteous. Depart from this man! Thou canst not lead him astray, because he is an enemy to thee, and of those who follow thee and love what thou willest. For, behold, the vesture which in heaven was formerly thine hath been set aside for him,[5] [[5] The 'heavenly garments' are here referred to 'which are now stored up on high in the seventh heaven' according to *Asc. Is.* iv. 16. The idea, originally a realistic one, was gradually spiritualised, and came to mean the spiritual bodies in which the righteous will be clothed in heaven; cf. 1 Enoch lxii. 15 f. ('garments of glory,' 'garments of life'); cf. also 2 Enoch xxii. 8 f., where Michael is bidden by God to 'take from Enoch his earthly robe . . . and clothe him with the garment of my glory.' In *The Ascension of Isaiah* the seer is unable to ascend to the highest heaven until his 'garment' has

been brought to him (*Asc. Is.* ix. 1-2). There he sees the crowns and garments which are reserved for the righteous (*ibid.* ix. 13 ff.); cf. also *Asc. Is.* viii. 14; Rev. iii. 4, 5, 18, vi. 11, vii. 9; 2 Cor. v. 3 ff.] and the mortality which was his hath been transferred to thee."[6] [[6] Azazel has thus lost his 'garment of life,' or robe of immortality, and become mortal, while Abraham gains it.]

XIV. The angel said to me: ['Abraham!' And I said: 'Here am I, thy servant.' And he said: 'Know from henceforth that the Eternal One hath chosen thee, (He) whom thou lovest; be of good courage and use this authority, so far as I bid thee, against him who slandereth truth;[1] [[1] Cf. John viii. 44 ('he [the Devil] is a liar and the father thereof'). Satan—here Azazel—is *par excellence* 'the slanderer' (ὁ διάβλος), 'he who slandereth truth.'] should I not be able to put him to shame who hath scattered over the earth the secrets of heaven[2] [[2] The fallen angels (1 Enoch vii., lxix. 6 ff.), and especially Azazel (1 Enoch viii. 1), are represented as having brought moral ruin upon the earth by teaching men the use of magic, astrology, and science (including the use of warlike weapons). A close parallel to our text exists in 1 Enoch ix. 6: 'See what Azazel hath done, how he hath taught all unrighteousness on earth and revealed the secret things of the world which were wrought in the heavens.'] and hath rebelled[3] [[3] So Sammael, 'the great prince in heaven,' is reproached by the Torah for rebellion against God (*Pirke de R. Eliezer* xiii.: 'The Torah began to cry aloud saying: *Why, O Sammael! now that the world is created, is it the time to rebel against the Omnipresent? Is it like a time when thou shouldest lift up thyself on high* (Job xxxix. 18)*?'*). Thus the two chief sins of Azazel consist in 'scattering the secrets of heaven upon the earth,' and in devising rebellion against the Most High.] against the Mighty One?] Say to him: 'Be thou the burning coal of the Furnace of the earth;[6] [[6] Azazel is condemned to be in himself the fire of Hell; cf. xxxi. ('burnt with the fire of Azazel's tongue'). Thus wherever he goes he, as it were, carries Hell with him—a conception that appears to be peculiar to our Apocalypse in early apocalyptic literature (cf. Volz, p. 291).] go, Azazel, into the inaccessible parts of the earth;[7] [[7] *i. e.* into those parts of the earth reserved for him till the final judgement. In 1 Enoch x. 4 Azazel is condemned to be bound and placed in Dudâêl, in the desert, and there to be imprisoned in darkness till the final judgement.] [for thy heritage is (to be) over those existing with thee being born with the stars and clouds,[8] [[8] This expression is obscure. It apparently refers to the men who belong (? by birth) to Azazel, whose lot h as been pre-determined (see next note).] with the men whose portion thou art, and (who) through thy being exist;[1] [[1] The wicked are Azazel's 'portion,' *i. e.* they have been assigned to him from the beginning. The idea seems to be predestinarian; cf. *Wisdom* ii. 24 ('by the envy of the devil death entered into the world, and they that are his portion make trial thereof'), *Ap. Bar.* xlii. 7 ('for corruption will take those that belong to it, and life those that belong to it'); 1 Enoch xli. 8. [Does the phrase in the previous clause, 'being born with the stars and clouds,' mean those who by birth and creation belong to the sphere of night and darkness, as opposed to the righteous, who belong to the realm of light? See 1 Enoch xli. 8 and Charles's note.]] **{Satan's Lot are the Gentiles. God's Lot are the Jews. *Ecclesiasticus* 17:17, "For in the division of the nations of the whole earth he set a ruler over every people; but Israel is the Lord's portion:' The Jews held to the old Canaanite belief that each of El**

(Yahweh) and Asherah's (Shekinah's) 70 children become a Prince and Guardian Angel of each of the 70 Gentile Nations. Samael/Azazel/Satan is the 71st and Chief Prince of the Gentiles, who constitute his Portion and his Lot. The Jews are El and Asherah's, Yahweh and Shekinah's Portion and their Lot. The *Amplified Bible* translation of *Deuteronomy* 32:8-9 reads, "When the Most High gave the nations their inheritance, When He separated the sons of man, He set the boundaries of the peoples According to the number of the sons of Israel. 'For the LORD's portion and chosen share is His people; Jacob (Israel) is the allotment of His inheritance.'—CJB} and thine enmity is justification. On this account by thy perdition disappear from me.' And I uttered the words which the angel had taught me. And he said: 'Abraham!' And I said: 'Here am I, thy servant.']

And the angel said to me: 'Answer him not; for God hath given him power (lit. will) over those who do answer him.' [And the angel spake to me a second time and said: 'Now rather, however much he speak to thee, answer him not, that his will may have no free course in thee, because the Eternal and Mighty One hath given him weight and will; answer him not.' I did what was commanded me by the angel;] and however much he spake to me, I answered him nothing whatsoever.

[***]

The Promise of a Seed (Chapter XX.).

XX. And the Eternal Mighty One said to me: 'Abraham, Abraham!' And I said: 'Here am I.' [And He said:] 'Consider from above *the stars* which are beneath thee, and *number*,[7] [[7] Cf. Gen. xv. 5.] them [for me], and make known [to me] their number.' And I said: 'When can I? For I am but a man [of dust and ashes].[9] [[9] Cf. Gen . xviii. 27, 4 Ezra iv. 5, 6. The bracketed clause is attested by A K, but omitted by S.] And he said to me: 'As the number of the stars and their power, (so will) I make thy seed a nation[10] [[10] Cf. Gen. xv. 5 (the MSS. read for thy seed instead of thy seed). S adds (after nation) of people wrongly.] and a people, set apart for me in my heritage with Azazel.'[11] [[11] The underlying idea seems to be that God's heritage, the created world, is, under the conditions of sin, 'shared' with Azazel (see further Introduction, p. xxxii), *i. e.* it is largely under the dominion of evil powers. This is one of the fundamental conceptions of Apocalyptic. On the other hand, the Chosen People—who are ideally identified with the righteous—redeem the world, and in themselves make it once again fit to be God's heritage. From another point of view the same question is discussed in 4 Ezra—the problem, why, if the world was created for Israel, is Israel disinherited? (cf. 4 Ezra vi. 38-59).]

And I said: 'O Eternal, Mighty One! Let thy servant speak before Thee, and let not Thine anger kindle against Thy chosen one![1] [[1] Cf. Gen. xviii. 32.] Lo, before Thou leddest me up Azazel inveighed against me. How, then, while he is not now before Thee, hast Thou constituted Thyself with him?' **{Yahweh is younger than Azazel/Satan, because Primordial Chaos and Dark Light are the Firstborn. Daylight is emanated into the Formlessness, Emptiness and Darkness to produce the lower gods Yahweh/Shekinah, then their**

creation, through the commingling of the Opposite Principles of Good and Evil. In Judaic Dualism, Evil is more important than Good. Evil is Primary and Good is Secondary to Evil. Good left the womb after Evil. It is Evil which surrenders its Birthright as Firstborn to Jewry, so that Jewry can ascend to the Throne of God while riding on the back of Satan/Jesus/Knowledge and take Satan's/Evil's Place and Yahweh's place. In this sense, Judaists conceive of themselves as Evil's replacement and are playing musical chairs with Satan hoping to sit in his seat at the end of the Age of Aquarius and replace him as Master of Evil.

The Shabbataians and Frankists adopted the Kabbalah of Isaac Luria and Nathan of Gaza, which taught them to act collectively under the direction of Messiah Son of David in the reincarnated Soul of Shabbatai Zevi, Baruchiya Russo, Jacob Frank, etc. The Shabbataian Frankist Jews take Satan's place on Earth (as they plan to do in Heaven) and are deliberately rendering the Earth entirely Evil. They reverse every Commandment of the Torah to do Good. They sit in Satan's Seat at the Godhead's Righthand. The Shabbataian Frankists tempt all of Humanity to commit sin. They provoke wars and revolutions, poison the food supply, abort children and promote homosexuality, subvert governments and every other institution meant to safeguard Human Beings, engage in usury; and at the same time accuse the Gentiles of all of the crimes they, themselves, have in fact committed and thereby scapegoat the Gentiles for their extraordinary abuses. In this way, they take Satan's place and free Evil from its Earthly Prison and reattach it to the Judaists' Godhead. In terms of Practical Kabbalah, they are committing genocide against Humanity and establishing their hellish Kingdom on Earth, as above, so below.

Judaists are actually attempting to ascend the Tower of Babel (Knowledge) to the Heavens and claim the Throne of the Godhead. The quest of Judaism is to ride the Chariot to Heaven, which is exactly what Prometheus and Satan inspired Adam and Eve to do in the Garden of Eden. Satan enticed Man to eat the fruit of Knowledge and ascend to the Godhead to slay it. He did this so that Man would surrender the Earth to Satan and take Satan's place next to the Godhead as second fiddle to God, which would enable them to strike God directly and accuse, prosecute and punish him. Gnosticism attempted to entice Christians to become the instrument and fulfillment of this process. This will leave Satan as King of the Material World with no Humans left to interfere with his reign. The Jews are happy to oblige Satan's plan and replace him next to the Godhead in Heaven, the World to Come, as Satan (Jesus) leads the Gentiles to commit collective suicide in the Present World which Satan rules.

The Judaists next plan to take over from Yahweh/Shekinah, which is

why the Godhead was so concerned when Adam and Eve ate the fruit of Knowledge. All of these mythological beliefs are metaphorical and allegorical and signify the Judaists' plans to exterminate the Gentiles and take their place. In the Greek Myths, the Son of the Gods defeats his Father God and claims his Throne (Uranus, Kronos, Zeus) which process is the engine of the Cycle of the Ages producing every more despair and Chaos until the Cycle is complete and a new Cycle commences. The Jews copied this pattern which also appeared in the Canaanite Myths in another form (El, Ba'al, etc.).

The figures of the Zodiac represent the transition of powers in Judaism. The Twins Esau and Jacob shared the Age of Gemini in a Primitive State. The Bull of the Golden Calf/Mithra/Moloch dominated the Age of Taurus. Jewry dominated the Age of Aries during which Satan accepted their sacrificial Scapegoats. In the Age of Pisces, the Two Leviathans, the Evil Crooked Serpent in the guise of the Shabbos Goy Golem Jesus and the Holy Straight Serpent Jewry, do the difficult work of preparing the Sabbath Age of Aquarius, when, so the Judaists' hope, the remaining Son of the Twins of Gemini, Jacob, will inherit the World to Come after exterminating his Older Brother of Chaos Esau and taking his place with the aide of Jesus, the Crooked Evil Leviathan who consumes the other Unclean Fish, the Gentiles. Aquarius will then dump out the fresh Waters of Chaos in which the Jews will bathe themselves. Jesus was fond of baiting his hook with free fish and sought to cast his net across the Present World. He sent his disciples out as fishermen to catch the Unclean Fish, the Gentiles. In this way, Jesus acts precisely like Nehushtan by controlling the lesser Serpents in his Host, the Gentiles, for the benefit of Jewry and to the detriment of the Gentiles; just as Nehushtan the Chief Serpent controlled the venomous snakes over whom he reigned. The snakes Yahweh sicced upon the Israelites served to punish the Jews and execute Divine Justice upon them. Jesus and Christians have done the same. The Age of Pisces is the time for the Lesser Snakes, the Gentiles, to be brought into submission and eliminated by Jesus, the Brazen Serpent hanging on the Cross.—CJB}

A Vision of Sin and Paradise: the Mirror of the World (Chapter XXI).

XXI. And He said to me: 'Look, now, beneath thy feet at the firmaments[2] [[2] Lit. *surface*.] and understand the creation[4] [[4] Slavonic text, *creature*.] foreshadowed[5] [[5] Or *represented*.] in this expanse, the creatures existing on it, and the age[6] [[6] So S; A K, *ages* ('aeon,' 'aeons').] prepared according to it.' And I saw beneath [the surfaces of the[7] [[7] K, *my*.] feet, and I saw beneath] the sixth heaven[9] [[9] A K, the *likeness of heaven* (or for *the sixth heaven* render *the six heavens*).] and what was therein, and then the earth and its fruits, and what moved upon it and its animate beings; and the power of its men, and the

ungodhness of their souls, and their righteous deeds [and the beginnings of their works], and the lower regions[13] [[13] Cf. *Ephesians* iv. 9 ('the lower parts of the earth').] and the perdition therein, the Abyss[14] [[14] *i. e.* Tartarus; cf. 2 Enoch xxviii. 3, xxix. 5. The 'Abyss' is described in I Enoch xviii. 11-16 (xxi. 1-6, xc. 25, 26), where it is the abode of the impure angels; cf. Luke viii. 31; Rev. ix. I, xi. 7.] and its torments. I saw there the sea and its islands, and its monsters and its fishes, and Leviathan and his dominion,[1] [[1] Or *possession*. Leviathan's dwelling is 'in the lowest waters' (*Pirke de R. Eliezer* ix.). All the great sea-monsters in the sea are Leviathan's food, one being devoured every day (*ibid*.).] and his camping-ground, and his caves, and the world which lay upon him,[2] [[2] 'and between its [Leviathan's] fins rests the middle bar of the earth' (*op. cit., ibid.*).] and his movements, and the destructions of the world on his account.[3] [[3] When Leviathan is hungry, one haggadic saying runs, 'it sends forth from its mouth a heat so great as to make all the waters of the deep boil.' [The two great monsters in the original form of the legend were Behemoth (the male) and Leviathan (the female): cf. Job xl.-xli.; 1 Enoch lx. 7 f.; *Ap. Bar.* xxix. 4. In the Rabbinical form of the Haggada (cf . *T. B. Baba bathra* 74*b*) each monster was multiplied into a pair, male and female; but they were rendered incapable of producing any progeny, lest by so doing they should 'destroy the world.' The female leviathan was killed and reserved for the righteous in the world to come; the male leviathan will not be slain till the last; see further 4 Ezra vi. 49-52, and the writer's discussion in *E.A.*, pp. 90 ff., with references.] **{The mutually consuming battle between the Leviathan and the Behemoth was a plan to pit two self-destructive and Jewish controlled Gentile forces against one another so that they would destroy one another and leave the Jews standing as heirs to the World to Come. This very ancient plan was fulfilled when the Jews created Christianity and then Islam and pitted them against one another in mortal combat. The Female is Lilith and the Male is Samael, which represent the two gender Aspects of Satan. Christianity was the Female Aspect that was slain and whose Unclean Flesh serves as the Eucharist. Islam is in fact the Second Coming of Christ in a far more Kosher, and therefore Male Form, and will be slain in the end, at which point the Female Leviathan, Christianity, will become Clean and Kosher for Jews to consume when they openly acknowledge that Jesus was their Messiah Son of Joseph all along.**

Christianity is becoming increasingly feminized and was always homosexual in nature. The Judaists pitted the Male and Female Aspects of Satan against one another in the form of the clash between Islam and Christendom and thereby separated the Gentiles into self-defeating camps at war with one another. Adam and Eve served as the model for this strategy. Adam separated into Eve, who brought both Aspects of humanity into ruin and Death. Christianity separated into Islam at the instigation of Jewry. Islam then went to war against Christendom while providing a sanctuary for Jewry as its cat's paw against Christendom. The Judaists used the same template when they instigated the Reformation

and pitted Roman Catholics and the Reformers against one another in bloody wars that took tens of millions of Gentile lives. The plan morphed into the contrived battle between the Capitalists and Communists, etc.—CJB} I saw there streams and the rising of their waters, and their windings. And I saw there the Garden of Eden and its fruits, the source[4] [[4] A, *sources*.] of the stream issuing from it, and its trees and their bloom, and those who behaved righteously. And I saw therein their foods and blessedness.[5] [[5] The heavenly Paradise is referred to which is to be the abode of the righteous ('those who behaved righteously'), whose fruits are 'incorruptible' (4 Ezra vii. 123), wherein is 'the tree of life' (Rev. ii. 7) whose 'leaves are for the healing of the nations' (Rev. xxii. 2). In 2 Enoch viii. 2 the seer describes how he saw in Paradise 'all the trees of beautiful colours and their fruits ripe and fragrant, and all kinds of food which they produced, springing up with delightful fragrance.' Note that P aradise is here located on the earth, though the transcendental Paradise is meant: see *E.A.*, p. 196.] And I saw there a great multitude—men and women and children [half of them on the right side of the picture] and half of them on the left side of the picture.[7] [[7] The whole world is divided into two parts; the people of God on the right half, and the nations on the left. The latter (= the heathen) are Azazel's portion (cf. chap. xxxi.).] **{When Azazel/Satan Fell from his seat at the Righthand Side of the Godhead in Heaven, he assumed the Lefthand Side on Earth. The Jews assume Satan's Righthand place in Heaven and so accord themselves the status of being the Righthand Side (*Sitra Yemina*). The Judaists assign Gentiles to the Lefthand Other Side (*Sitra Achara*) together with the Present World of Earth and Satan.—CJB}**

The Fall of Man and its Sequel

(Chapters XXIL-XXV.).

XXII. And I said: 'O Eternal, Mighty One! What is this picture of the creatures?' And He said to me: 'This is my will with regard to those who exist in the (divine) world-counsel,[1] [[1] Emended text (Bonwetsch); MSS. read *in the light*.] and it seemed well-pleasing before my sight, and then afterwards I gave commandment to them through my Word.[2] [[2] Note this hypostasising use of *Word* developed from such passages as Ps. xxxii. 6; cf. Heb. xi. 3, 2 Pet. iii. 5, 4 Ezra vi. 38.] And it came to pass whatever I had determined to be, was already planned beforehand in this (picture), and it stood before me ere it was created, as thou hast seen.'[3] [[3] The whole conception is strongly predestinarian; the whole course of creation—the rise of evil, and the coming of the righteous—is predetermined; cf. 1 Enoch xciii., cvi. 19, cvii. 1, and Charles's note on 1 Enoch xlvii. 3. A strong expression of this idea occurs in 4 Ezra iv. 36, 37. For the 'picture' of our passage we may perhaps compare the 'pattern' (ὑποδείγμα) of Heb. viii. 5 (Ex. xxv. 40, xxvi. 30, Acts vii. 44). In the Rabbinical literature Israel's election is spoken of as predestined before the creation of the world, and this idea is applied to certain other things, such as the name of the Messiah, the Torah, and repentance. In such connexions they often employ the figure of an architect and plans. One passage (*Gen. rabba* i.) runs: *When a man erects a building, at the time when the building is erected he enlarges it as it is erected, or otherwise he enlarges it below, and contracts it above: but the Holy*

One . . . does not act thus, but 'the heavens' (*which He created*) *were the heavens which had ascended in* (*His*) *thought, and 'the earth'* (*which He created*) *was the earth which had ascended in His thought*. It was, however , the Essenes who insisted on an absolute predestination. The Rabbis, while allowing for a certain amount of predestination, emphasised man's moral freedom: 'Everything is foreseen, but free will is given,' as Akiba said.]

And I said: 'O Lord, mighty and eternal! Who are the people in this picture on this side and on that?' And He said to me: 'These which are on the left side are the multitude of the peoples which have formerly been in existence and which are after thee destined,[1] [[1] Lit. *prepared*.] some for judgement and restoration, and others for vengeance and destruction at the end of the world.[2] [[2] Of the peoples on the left side, who represent the heathen world as opposed to the Jews, some are to be spared at the final judgement, while the rest will be annihilated; cf. *Ap. Bar.* lxxi i , 2, where it is said of the Messiah that *he will summon all the nations, and some of them He will spare, and some of them He will slay*. Sometimes (as in 4 Ezra xiii. 37 ff.) the whole heathen world is doomed to annihilation, and this view is very prominent in later Judaism. The idea of our text accords with the older view based upon such passages as Ps. lxxii. 11, 17; Is . lxvi. 12, 19-21 (cf. *Psalms of Solomon*, xvii. 34). Notice that our passage says nothing about the Messiah in this connexion.] But these which are on the right side of the picture—they are the people set apart for me of the peoples with Azazel.[3] [[3] Cf. chap. xx. note 11] These are they whom I have ordained to be born of thee and to be called My People.

XXIII. 'Now look again in the picture, who it is who seduced Eve and what is the fruit of the tree, [and] thou wilt know what there shall be, and how it shall be to thy seed among the people at the end of the days of the age, and so far as thou canst not understand I will make known to thee, for thou art well-pleasing in my sight, and I will tell thee what is kept in my heart.'

And I looked into the picture, and mine eyes ran to the side of the Garden of Eden. And I saw there a man very great in height and fearful in breadth, incomparable in aspect,[7] [[7] Adam's great stature is often referred to in Rabbinical literature: 'it reached' (when he was first created) 'from one end of the world to the other,' but when he sinned it was diminished (*T. B. Hag*. 12*a*); his manly beauty is also referred to *T. B. Baba mesia* 84*a*).] embracing a woman, who likewise approximated to the aspect and shape of the man. And they were standing under a tree of (the Garden of) Eden, and the fruit of this tree[2] [[2] Cf. Gen. iii. 6.] was like the appearance of a bunch of grapes of the vine,[3] [[3] Cf. *T. B. Berakoth* 40*a*, where it is recorded that R. Meir declared that the tree of which Adam ate was a vine, because the one thing that brings woe upon mankind is wine; cf. Gen. ix. 21 ('And he drank of the wine and was drunken'). So also the Greek, *Ap. Bar.* iv. 8 (cf. *Sanh*. 70*a*, *Bereshith rabba* xix. 8). The usual opinion was that the tree was a fig-tree; according to another view (*Gen. rabba* x i . 8) the fruit was barley; an other (Samuel ben Isaac) a date. With this last agrees the *varia lectio* of A K here ('palm-tree').] **{Christ offers his Blood in the form of Wine, which represents the Forbidden Unripe Fruit of Grapes. Consuming Jesus' Blood from the**

Cup of God's Wrath brings Death, because it is the Poisonous Blood of the Poison God Samael/Jesus taken from the Tree of Death which is a Grapevine.—CJB} and behind the tree was standing as it were a serpent in form, having hands and feet like a man's,[4] [[4] Cf. *Gen. rabba* xx. 8: *'Upon thy belly shalt thou go:* At the moment when the Holy One . . . said to the serpent *upon thy belly shalt thou go* the ministering angels descended and cut off its hands and its feet, and its cry went from one end of the world to the other.' This legend was well known in antiquity. According to Syncellus (i. 14) the serpent had originally four feet; cf. also Josephus i. 1, 4, who declares that the serpent was deprived of both language and feet. For the punishment of the serpent see *Pirk e de R. Eliezer* xiv. (ed. Friedlander, p. 99 and notes).] and wings on its shoulders, six2 on the right side and six[5] [[5] v.l. *three*.] on the left,[6] [[6] This description really applies to Sammael (or Azazel), who had twelve wings (*Pirke de R. Eliezer* xiii.), and who descended and, finding the serpent skilful to do evil, mounted and rode upon it. Before its punishment by God the serpent had the appearance of a camel, according to the same authority (ibid.).] and they were holding the grapes of the tree in their hands, and both were eating it whom I had seen embracing.

And I said: 'Who are these mutually embracing, or who is this who is between them, or what is the fruit which they are eating, O Mighty Eternal One?'

And He said: 'This is [8]the human world,[8] [[8] Lit. 'council of the world,' so K; A S, 'light of the world.' Adam (whose body is compounded of the four primal elements) is the microcosm.] this is Adam, and this is their desire upon the earth, this is Eve; but he who is between them representeth ungodliness, their beginning (on the way) to perdition, even Azazel.'[1] [[1] Azazel plays the part elsewhere assigned to Sammael; he uses the serpent as his instrument (cf. *Pirke de R. Eliezer* xiii.).]

And I said: 'O Eternal, Mighty One! Why hast Thou given to such power to destroy the generation of men in their works upon the earth?'

And He said to me: 'They who will (to do) evil—and how much I hated (it) in those who do it!—over them I gave him power, and to be beloved of them.'[2] [[2] In chap. xiii. (end) the wicked (as distinguished from the righteous) are spoken of as those who 'follow' Azazel, and 'love' what he wills. They are Azazel's 'portion.' A striking feature of our book is the way in which the souls and bodies of men are represented as possessed by either good or evil powers.] **{Jesus is loved by Christians. Before Jesus was invented to serve as the God of the Other Side, Jupiter, Zeus, Phanes Protogonus, Pan, etc. represented Azazel to the Jews.—CJB}**

And I answered and said: 'O Eternal, Mighty One! Wherefore hast Thou willed to effect that evil should be desired in the hearts of men, since Thou indeed art angered over that which was willed by Thee, at him who is doing what is unprofitable in thy counsel[8] [[8] A K, world (which may be right). The word in S rendered counsel is an unusual one in this meaning.] ?'

XXIV. And He said to me: 'Being angered at the nations[4] [[4] A, *men*.] on thy account, and on account of the people of thy family who are (to be) separated after

thee, as thou seest in the picture the burden (of destiny) that (is laid) upon them[5] [[5] This apparently is the answer to the question given at the end of the previous chapter. God allows men to desire evil (with its inevitable punishment later) because of the treatment meted out by the nations to the chosen seed (Abraham and his descendants).] —and I will tell thee what shall be, and how much shall be, in the last days. Look now at everything in the picture.'

And I looked and saw there what was before me in creation; I saw Adam, and Eve existing with him, and with them the cunning Adversary,[6] [[6] Cf. 2 Cor. xi. 3 ('the serpent beguiled Eve in his craftiness').] and Cain who acted lawlessly through the Adversary,[1] [[1] According to *Pirke de R. Eliezer* xxi. Cain was the offspring of Eve and Sammael.] and the slaughtered Abel, (and) the destruction brought and caused upon him through the lawless one.[2] [[2] In *Ep. Barnabas* xv. 5 the Devil is called 'the Lawless One' (ὁ ἄνομος): *when His Son shall come, and shall abolish the time of the Lawless One* (cf. also 2 Thess. ii. 8).] I saw there also Impurity,[3] [[3] Notice that here and below certain evil tendencies are personified (Impurity, Theft, Desire; the catalogue seems to have been influenced by the Decalogue, Commandments vii., viii., x.) In later Kabbalistic books such tendencies are personified as demons; cf. *e. g. The Testament of Solomon*, § 34 (*J.Q.R.*, xi. 24; 1899), where seven female demons appear before Solomon bearing such names as 'Deception,' 'Strife,' 'Jealousy,' 'Power.'] and those who lust after it, and its pollution, and their jealousy, and the fire of their corruption in the lowest parts of the earth. I saw there Theft, and those who hasten after it, and the arrangement [of their retribution, the judgement of the Great Assize]. I saw there naked men, the foreheads against each other, and their disgrace, and their passion which (they had) against each other, and their retribution. I saw there Desire, and in her hand the head of every kind of lawlessness [and her scorn and her waste assigned to perdition].

XXV. I saw there the likeness of the idol of jealousy,[7] [[7] Cf. Ezek. viii. 3, 5.] having the likeness of woodwork such as my father was wont to make, and its statue[8] [[8] Or *body*.] was of glittering bronze; and before it a man, and he worshipped it; and in front of him an altar, and upon it a boy slain in the presence of the idol.

But I said to Him: 'What is this idol, or what is the altar, or who are they that are sacrificed, or who is the sacrificer? Or what is the Temple which I see that is beautiful in art, and its beauty (being like) the glory that lieth beneath Thy throne?'

And He said: 'Hear, Abraham. This which thou seest, the Temple and altar and beauty, is my idea of the priesthood of my glorious Name, in which dwelleth every single prayer of man, and the rise of kings and prophets, and whatever sacrifice I ordain to be offered to me among my people who are to come out of thy generation.[2] [[2] The whole sacrificial system and the Levitical cultus are of divine origin, and embody the divine ideal. The 'rise of kings and prophets' is apparently involved in it as a subordinate development from it. The tone of the passage is reminiscent rather of *Jubilees*. In apocalyptic literature such allusions to

the cultus are rare.] But the statue which thou sawest is mine anger[3] [3 'The image of jealousy' is correctly explained here as meaning the image which provokes God's jealousy or anger. Idolatrous practices in Israel are referred to.] wherewith the people anger me who are to proceed for me from thee. But the man whom thou sawest slaughtering—that is he who inciteth murderous sacrifices,[5] [5 *i. e.* sacrifices involving the slaughter of human beings, such as the offering (through fire) of children to Moloch.] of (*sic*) which are a witness to me of the final judgement, even at the beginning of creation.' **{This is a clear reference to Satan sacrificing his Son Jesus to himself. *The Ransom Theory of Atonement* emphasizes the fact that Jesus was sacrificed to Satan. *The Apocalypse of Abraham* very clearly specifies that there was an Idol of Moloch, and that Satan stood and sacrificed his Firstborn Son Jesus to that Idol. Satan thereby sacrificed himself to himself. Satan performs all the Satanic roles in the story, including that of Idol, High Priest Making the Sacrifice, the Sacrificial Offering and the Witness to the Sin of Human Sacrifices to Moloch.**

Jesus is the Earthly One of the Two Witnesses referred to in *Zechariah* 4 and *Revelation* 1:5; 11. When the Romans would utter their War Curses, they would call on Mother Earth and Jupiter as witnesses to the contract they making with the Cacodæmon Vejovis,

> **"If you do these things so that I know and understand them, then whoever has made this vow, wherever he has made it, may the appropriate action be performed with three black [79 The color appropriate to victims offered to gods of the Underworld] sheep. I call on you, mother Earth, and you, Jupiter, as witnesses."[90]**

To the Jews these Two Witnesses of Gentile sacrifices represented Lilith and Samael. *Deuteronomy* 4:26 provides the Judaic Counterpart to Mother Earth (Juno/Hera) and the Heavens (Jupiter/Zeus), as the Two Witnesses for Yahweh's War Curses,

> **"I call the heavens and the earth as witnesses against you this day that you will quickly perish from the land that you are crossing the Jordan to possess. You will not live there long but will certainly be destroyed."**

The witness of a crime is obligated to accuse the criminal and be an advocate for the Victim. But a dishonest, bribed or blackmailed witness often accuses the victim and acts as an advocate for the criminal. Satan is the witness of sins which take place in his Kingdom of Earth, because is the tempter who instigates those sins and is therefore present when they are committed. Since Satan is the witness, Satan is also the ideal accuser who makes his accusations in the Heavenly Court on the Day of

Atonement for those sins he claims he has witnessed. Satan witnessed the sin of Adam and Eve and is therefore the original witness of original sin. Satan in the form of Jesus witnesses the sins of the Gentiles even to the point of deceitfully blaming the Gentiles for the sins of the Jews. *Revelation* 1:5 very clearly identifies Jesus as Satan the witness and accuser,

> **"and from Jesus Christ, who is the faithful witness, the firstborn from the dead, and the ruler of the kings of the earth. To him who loves us and has freed us from our sins by his blood,"—NIV**

Satan tempts sin, witnesses the sins he brings about through temptation, then accuses as an unfaithful witness in the Heavenly Court. Satan not only frees the Jews from their sins by the blood of the Scapegoat Jesus Christ, but by the blood of all Christians. Satan is a 'False Witness' who bears false witness against the Gentiles by blaming them for the sins of the Jews. All 70 Princes of the Gentiles are likewise false witnesses who accuse the Gentiles for the sins of the Jews. Jesus in the Final Judgement will accuse the Gentiles for all of their sins and also falsely accuses the Gentiles for all of the sins of the Jews as the witness of all sin from the original sin to the end of sin when the Law is forgotten.

Messiah Son of David is the witness of Jews' righteousness. Like the Archangel Michael, Messiah Son of David is the advocate and defense witness for the Jews. Satan also assumes the role of advocate witness for the Jews and prosecuting witness against the Gentiles in exchange for the gift of the Scapegoat. Both of the Two Witnesses, the Messiah Son of Joseph Satan Jesus, and Messiah Son of David Michael, serve as advocate witnesses for the Jews and prosecuting witnesses against the Gentiles, who are left without an advocate or defense.

All of this has many applications in Practical Kabbalah. The Jews attempt to subvert all governments and guardian institutions of the people to make them advocates for the Jews and prosecutors of the Gentiles. They try to monopolize media and the public discourse so that only their version of history, current events and future planning is known and discussed. They pass "Hate Crimes" legislation which prevents Gentiles from being advocates for their own best interests and honest historians documenting Jewish atrocities against Gentiles.—CJB}

Why Sin is permitted (Chapter XXVI.).

XXVI. And I said: 'O Eternal, Mighty One! Wherefore hast Thou established[7] [[7] Or *ordained*.] that it should be so, and then proclaim the knowledge thereof?'

And He said to me: 'Hear, Abraham; understand what I say to thee, and answer me as I question thee. Why did thy father Terah not listen to thy voice,

and (why) did he not cease from the devilish idolatry until he perished [and] his whole household with him?'

And I said: 'O Eternal, [Mighty One]! (It was) entirely because he did not choose to listen to me; but I, too, did not follow his works.'

And He said [to me]: 'Hear, Abraham. As the counsel[2] [[2] *i. e.* 'will.'] of thy father is in him, and as thy counsel is in thee, so also is the counsel of my will in me ready for the coming days, before thou hast knowledge of these,[3] [[3] God's will is free, but so also is man's. The argument is interesting. From the fact, proved by the two contrary instances of Terah and Abraham, that man's will is free, the writer justifies God's freedom to permit sin, hinting, however, that the future will still further justify the divine counsel. The vision that follows (chap. xxvii.) serves to illustrate this.] or (canst) see with thine eyes what is future in them. How those of thy seed will be, look in the picture.'

A Vision of Judgement and Salvation

(Chapter XXVII.).

XXVII. And I looked and saw: lo! the picture swayed and [from it] emerged, on its left side,[5] [[5] The use of 'right' and 'left' throughout these chapters is notable. The conception of the right side being the source of light and purity, while the left is the source of darkness and impurity, is Gnostic, and passed from the Gnostics into the Kabbalah; see further Introduction p. xix. f.] a heathen people, and they pillaged those who were on the right side, men and women and children: [some they slaughtered,] others they retained with themselves.[6] [[6] Sc. in slavery.] Lo! I saw them run towards them through four entrances,[7] [[7] So A K; S (*schody*), descents (= ? 'generations'). The four 'entrances' or 'descents' by which the heathen make inroads upon the chosen people apparently correspond to the four hundred years of slavery for Israel predicted by God to Abraham in the vision of Gen. xv. (cf. vs. 13). This was interpreted by our apocalyptist, in accordance with current tradition, to refer to Israel's captivity and subjection by the four oppressive world-powers of the Book of Daniel, understood to be Babylon, Media, Greece, and Rome (cf. chap. ix. above, note11): thus the Palestinian Targum to Gen. xv. 13 runs: *And behold, Abram saw four kingdoms which should arise to bring his sons into subjection.* It is important to remember that the fourth 'entrance' here corresponds to the Roman Empire [cf. also *Pirk e de R. Eliezer* xxviii.]. Possibly 'descent' (S) is the right reading here, and means 'generation,' a generation being roughly reckoned as equivalent to a hundred years: Heb. תזצזת.] and they burnt the Temple with fire, and the holy things that were therein they plundered.[1] [[1] The writer obviously has in mind the operations of the Romans under Titus, which ended in the destruction of the Temple by fire in A.D. 70. For the burning and pillaging of the Temple cf. Josephus, *War*, vi. 4, 5 f.; cf. also 4 Ezra x. 21 f.]

And I said: 'O Eternal One! Lo! the people (that spring) from me, whom Thou hast accepted, the hordes of the heathen do plunder, and some they kill, while others they hold fast as aliens,[2] [[2] Of those who were not killed in the Roman war, some were reserved for the victor's triumph, some for the arena, and the rest were sold as slaves; cf. Josephus, *War*, vi. 9, 2 f.] and the Temple they have burnt with fire, and the beautiful things therein they do rob [and destroy]. O Eternal,

Mighty One! If this be so, wherefore hast Thou now lacerated[5] [[5] K, *angered*.] my heart, and why should this be so?'

And He said to me: 'Hear, Abraham. What thou hast seen shall happen on account of thy seed who anger me by reason of the statue which thou sawest, and on account of the human slaughter in the picture, through zeal in the Temple;[8] [[8] Israel's captivity and sufferings are due to lapse into idolatry.] and as thou sawest so shall it be.' **{This implies that human sacrifices of the Firstborn were offered to Moloch in the First Century AD in the Second Temple. This may well be part of the reason why the authors of *Daniel* and the Alexandrian Jews, including Philo and Tiberius Julius Alexander, planned for and carried out the destruction of the Second Temple under the guise of Rome.—CJB}**

And I said: 'O Eternal, Mighty One! May the works of evil (wrought) in ungodliness now pass by, but (show me)[11] [[11] Something has fallen out of the text here.] rather those who fulfilled the commandments, even the works of his (?) righteousness. For thou canst do this.'

And He said to me: 'The time of the righteous meeteth [them] first through the holiness (flowing) from kings[3] and righteous-dealing rulers whom I at first created in order from such to rule among them.[3] [[3] The 'kings' and 'righteous-dealing rulers' referred to are, presumably, such as David, Hezekiah, and Josiah, under whose rule the claims of righteousness were recognised and the sovereignty of God, to some extent, realised.] But from these issue men who care for their interests,[4] [[4] Lit. 'for them' (= ? 'for themselves')—from the righteous rulers spring sons who are faithless to their heritage (such as Manasseh). The sentence is obscure, and the meaning uncertain.] as I have made known to thee and thou hast seen.'

How long? (Chapters XXVIII.-XXIX.).

XXVIII. And I answered and said: 'O Mighty, [Eternal One], hallowed by Thy power! Be favourable to my petition, [for for this hast Thou brought me up here—and shew me]. As Thou hast brought me up to Thy height, so make [this] known to me, Thy beloved one, as much as I ask—whether what I saw shall happen to them for long?'[7] [[7] Cf. 4 Ezra iv. 33 ff.]

And He showed me a multitude of His people, and said to me: 'On their account through four issues,[8] [[8] S K (*schody*) = *descents* (cf. chap. xxvii. note19 above); cf. Gen. xv. 13-16: 'four descents' = 'four generations.'] as thou sawest, I shall be provoked by them, and in these[9] [[9] Sc. four generations.] my retribution for their deeds shall be (accomplished). But in the fourth outgoing[10] [[10] S, *descent* (as above).] of a hundred years[11] [[11] *i. e.* in th e fourth generation (cf. Gen. xv. 16).] and one hour of the age—the same is a hundred years[12] [[12] In chap. xxx. the coming of the ten plagues on the heathen world is placed 'at the passing over of the twelfth hour'; then follows (chap. xxxi.) the Messianic salvation. Apparently the present age is reckoned as enduring for twelve hours (each hour = 100 years), *i. e.* one day (cf. John xi. 9). The apocalyptic writer may possibly reckon this day as beginning with the founding of the Holy City by David (cf. 4 Ezra x. 46) and culminating in the

destruction of the last Temple by Titus, which calamity was to be followed by the period of woes described in chap. xxx., these bringing the present age (or æon) to a close. Now according to Josephus (*War*, vi. 10) the period from David's reign in Jerusalem to the destruction of the Temple by Titus amounted to 1179 years. If we suppose the seer to be writing at the close of the first or in the early years of the second century A.D. the period would include about 1200 years. Like all the apocalyptists he obviously supposes himself to be standing on the brink of the new age. Perhaps in the text above 'and one hour of the Age' is intended to synchronise with the 'fourth out-going of a hundred years.' [In *Pirke de R. Eliezer* xxviii. a dictum ascribed to R. Elazar ben Azariah runs: (from Gen . xv.) thou mayest learn that the rule of these four kingdoms will only last one day, according to the Day of the Lord (= l000 years).]] —it shall be in misfortune among the heathen [but one hour in mercy and contumely, as among the heathen].'

XXIX. And I said: 'O Eternal [Mighty One]! And how long a time is an hour of the Age?'[3] [[3] This question has already been answered at the end of the previous chapter (one hour = 100 years); moreover, the reply that follows here does not really answer the question. There is probably something wrong in the text; 'hours' and 'years' seem to be confused. Perhaps the question originally ran somewhat as follows: *How much time is there (in) the hours of the age?*]

And He said: 'Twelve years[4] [[4] ? Read hours for years. We may compare 4 Ezra xiv. 11 ('For the world-age is divided into twelve parts'), and the cloud and water vision in *Ap. Bar.* liii. f ., where a similar division appears. If 'years' be kept, each year will probably stand for a generation (reckoned at 100 years?); cf. 4 Ezra x. 45 (3000 years = 30 generations).] have I ordained of this ungodly Age[5] [[5] The present age is the age of ungodliness, where the organised forces of evil are dominant; cf. 1 Enoch xlviii. 7 ('the world of unrighteousness'), 4 Ezra iv. 29 f.] to rule among the heathen and in thy seed; and until the end of the times it shall be as thou sawest. [1] [[1] The passage printed in italic type that follows can only be regarded as a Christian interpolation (probably a Jewish-Christian one).] *And do thou reckon and understand and look into the picture.'*

And I [*looked and*] *saw a man going out from the left side of the heathen;*[3] [[3] The man is clearly intended to be Jesus. His emerging 'from the left side of the heathen' is curious. If the text is in order it must apparently refer to the emergence into prominence of the Early Christian Church in the Gentile world. It clearly cannot refer to racial origin, for it is stated further on in the chapter that 'the man' sprang f rom Abraham's 'generation' and God's people. But in view of the definite statement below—*this man from thy generation whom thou sawest* (*issue*) *from my people*—it is better to suppose that the text here is out of order: read? *from the right side* and omit *of the heathen* as an incorrect gloss.] **{Box's notation is incorrect. Jesus was from the Left Side of Satan and the Gentiles, by design. That was the whole point of the Christ myth. Jesus was the Suffering Messiah Son of Joseph, not the Triumphant Messiah Son of David.—CJB}** *and there went out men and women and children, from the side of the heathen, many hosts, and worshipped him.*[4] [[4] *i. e.* His followers are to include large numbers from the Gentile world.] *And while I*

still looked there came out from the right side[5] [[5] *i. e.* from the Jewish world.] (*many*), *and some insulted that man, while some struck him*[6] [[6] Cf. Is. liii. 3.]*; others, however, worshipped him.* [*And*] *I saw how these worshipped him, and Azazel ran and worshipped him, and having kissed his face he turned and stood behind him.*[7] [[7] The worship of Christ by the Devil (Azazel) is a striking feature in this representation. It is difficult to determine its exact significance here. **{The Serpent acknowledged his son and heir and worshiped him. The Jews plan to not only take Yahweh's place, but also Satan's place, as well. Therefore, Satan must worship the Messiah Son of Joseph. Satan kissed the Messiah Son of Joseph to distinguish him in the same manner that Judas kissed Jesus.—CJB}** Does it reflect the Jewish-Christian feeling that the access of so large a part of the heathen world to Christianity endangered the purity of the new faith by inevitably bringing in its train a large admixture of heathenism? It can hardly mean that Azazel had been truly converted. Indeed, his homage is significantly depicted as lip-homage ('kissed his face'; cf. the treacherous kiss of Judas). Perhaps the real meaning is that the kingdom of evil, and the Satanic powers, have been vanquished by Christ (cf. Luke x. 18, Phil. ii. 9, 10, Col. ii. 15, Ephes. i. 21 f.). The homage of Azazel—the head of the unredeemed heathen world—marked the triumph of Christ.] **{The Gospel of *John* 1:45-51 also states that Satan, in the guise of Nathanael, worshiped Jesus. Box could not allow himself to properly understand the plain meaning of the text of *The Apocalypse of Abraham*, which is that Jesus was an agent of Satan—Satan himself in the form of Jesus. Jesus was sent to the Gentiles to become their god and usurp their authority so that he could destroy them from within. The Jews duped the Gentiles into embracing the self-destructive religion the Jews crafted for the Other Side, which inverted Judaism and cursed the Gentiles to death. The Jews knew to shun and scourge Jesus because they understood that he had come to test them and tempt them with idolatry. The Jews knew that Jesus was Satan. Only those Jews whose Souls were wicked and corrupted by the Mixed Multitude would fail the test and that would do the Tribe a service by weeding out those wicked Jews who converted to Christianity.**

Judas Iscariot kissed Jesus in order to identify him so that he could be arrested and tried by the Chief Priests (*Matthew* 26:14-16, 47-50. *Mark* 14:43-46). "Judas" is a Greek variant of "Judah". Judah sold his brother Joseph to the Ishmaelites for 20 pieces of silver (*Genesis* 37:28). Judas sold Jesus to the Chief Priests for 30 pieces of silver. "Iscariot" means "Man of Kerioth" which is a city in Judah (*Joshua* 15:25). His full name Judas Iscariot identified Judas as the Soul of Joseph's brother Judah, and as a Judahite from Kerioth, as opposed to a Galilean. Of the Twelve Apostles of Jesus Christ, 11 were Galileans. Judas was the sole Judahite.

The Egyptians worshiped Pharaoh as a god and the son of their Chief God. Joseph took the place of Pharaoh, just as Jesus took the place of Caesar, who like Pharaoh was worshiped as a god and the son of the Chief God of the Pantheon. Both Joseph and Jesus instructed their subjects to

render taxes to Pharaoh and Caesar, which covertly funded the Jews and enslaved the Egyptians and the Romans to the State. It also enslaved them to the Jews Joseph and Jesus who ultimately came to rule the State. Joseph depended on taxes to ruin the Egyptian economy and then coerced the Egyptians he had forced to starve into giving up their liberty in exchange for food. Jesus likewise encouraged the collection of taxes and dined with tax collectors.

It was not long before Christianity became the State religion of the Eastern Roman Empire in 380 AD under Theodosius I. Rendering unto Pharaoh and unto Caesar was effectively rendering unto Joseph and Jesus and funding the expansion of their empires. The same process occurred when the Jewish bankers established the Federal Reserve and Federal Income Tax to fund the first War of Gog and Magog, World War I. The story of the blood money the priests gave to Judas which he returned to them is symbolic of the revenue Christianity was intended to generate for the Jews.

Judas' kiss and his betrayal of Jesus, was Satan's kiss and betrayal of Satan's Son Jesus. Satan betrays all of his children, the Gentiles, and Scapegoats them for Jewry's sins in exchange for the payment of a Goat on *Yom Kippur*. The Goat is like the thirty pieces of silver, in that it is the payment, and not the true Scapegoat in terms constituting the ultimate bearer and recipient of the responsibility and liability for the sins of the Jews. The Goat is simply the means of exchange not the one who bears the responsibility and liability for the sins of the Jews and brings about the atonement of the Jews through the punishment of the Scapegoat which is taken out on the Gentiles. It is the Gentiles who are held responsible and liable for the sins of the Jews when Satan, the Father of the Gentiles, bears false witness against them in the Heavenly Court together with the 70 Princes of the Gentiles, not the Goat given as a gift. The Gentiles are the actual Scapegoats and the Scapegoat pushed off of a cliff on *Yom Kippur* is equivalent to the 30 pieces of silver paid to Judas, who was Satan, to transfer the sins of the Jews to the Gentiles. The Goat is the currency and the Gentiles are the goods.

The Soncino translation of the *Zohar*, Vayikra, III, 102a, states,

> **'Said R. Jose: 'Woe to the people of Esau at the time when Israel send that he-goat to the Informer who is their Chieftain, since for its sake he comes and praises Israel and God diverts all those sins on to the head of his people.' Said R. Judah: 'If the heathen knew of that he-goat [Jesus], they would not leave Israel alive a single day. All that day Satan is occupied with that goat [Jesus], and therefore God makes atonement for Israel and purifies them from all their sins and they are not accused before Him. Afterwards the**

> **Satan comes and praises Israel and the accuser becomes defender [Advocate] and departs. Then God says to the seventy Chiefs that surround His throne [The 70 children of El and Asherah who are the Princes and Guardian Angels of the Gentiles, but who betray the Gentiles.—CJB], 'Do you see how this Informer is always seeking to attack my sons? A certain goat has been sent to him with a tablet recording all their sins and errors which they have committed before me, and he has accepted it. Then they all agree that those sins should be discharged on the head of his own people [the Gentiles].' R. Abba said: 'At first all those sins cleave to him [Satan/Jesus], and afterwards they are discharged upon the head of his people [Gentiles].'**

In the Gospel narrative, Judas was Satan (*Luke* 22:3. *John* 13:27). Jesus conferred a Kingdom and Throne of Judgement on each of the 12 Disciples in the Heavenly Court to judge each of the Twelve Tribes of Israel (*Luke* 22:29-30). Judas judges the Tribe of Judah, like Satan Accuses and Prosecutes the Tribe of Judah. Jesus asks why his Father Satan has forsaken him (*Matthew* 27:46). Jesus first asks Judas if he has forsaken Jesus with a kiss (*Luke* 22:47). Jesus is tried by the Chief Priest and the 70 Elders of the Sanhedrin. The Jews are prosecuted in the Heavenly Court by Satan and the 70 other Princes of the Gentiles. Satan and the 70 Princes bear false witness against the Gentiles by accusing them of the sins of the Jews. Many bear false witness against Jesus (*Mark* 14:55-56). Judas is cursed with woe and it would have been better for him had he not been born (*Mark* 14:21). The Gospels are fed to the Gentiles as a curse.

The proper understanding of the story of Judas is maintained by the Jews. Judas is the Jewish People. They, in the person of Judas, sold Jesus for 30 pieces of silver, just like Judah sold Joseph to the Ishmaelites for twenty pieces of silver. This was "blood money". In *Matthew* 27:3-9, Judas returns the money to the Priests who use it to buy a Graveyard for Gentiles,

> **"When Judas, who had betrayed him, saw that Jesus was condemned, he was seized with remorse and returned the thirty pieces of silver to the chief priests and the elders. 'I have sinned,' he said, 'for I have betrayed innocent blood.' 'What is that to us?' they replied. 'That's your responsibility.' So Judas threw the money into the temple and left. Then he went away and hanged himself. The chief priests picked up the coins and said, 'It is against the law to put this into the treasury, since it is blood money.' So they decided to use the money to buy the potter's field**

as a burial place for foreigners. That is why it has been called the Field of Blood to this day. Then what was spoken by Jeremiah the prophet was fulfilled: 'They took the thirty pieces of silver, the price set on him by the people of Israel,"—NIV

The actual meaning of this story is that the Jewish People bought the extermination of the Gentiles through the curse of Christianity for a mere 30 silver pieces. Why silver and not gold? Silver is used to redeem the Firstborn. Silver is the color of Moonlight and gold is the color of Daylight. Firstborn are the Darklight of Chaos Shining, like Moonlight, like silver, not like golden Daylight. The Lunar Phase lasts for 30 days. *Psalm* 2:9 planned for the Messiah Anointed for War to smash the Gentiles with a rod of iron like a potter's vessel, which in Lurianic Kabbalistic terms represents releasing the Sparks from the *Kelipot*,

"Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

***Revelation* 19:13-15,**

"And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God."

That is why the Potter's Field became the burial place for Gentiles and why it was purchased with the Blood/Soul/Money of the Priests, the Firstborn, who instead should have been paid to redeem the Firstborn Jesus. *Zechariah* 12:9-11,

"'On that day I will set out to destroy all the nations that attack Jerusalem. And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son. On that day the weeping in Jerusalem will be as great as the weeping of Hadad Rimmon in the plain of Megiddo."—NIV

At the same time, they purged the Mixed Multitude from their ranks

by enticing those Jews with wicked Souls to leave the Jewish People and become Christians. The Jewish architects of Christianity amputated some Jews from the body of the Jewish People as a human sacrifice, but only those who failed the test and succumbed to Satan's temptation to become Christians and eat the Flesh of Jesus and drink his Blood, just as Adam and Eve ate the Unripe Fig of the Fig Tree and drank the Poison Wine of the Grapevine, which are the Tree of Death and the Serpent.

***Acts* 1:18 allegorical captures all of this in one sentence,**

> **"(With the payment he received for his wickedness, Judas bought a field; there he fell headlong, his body burst open and all his intestines spilled out."—NIV**

The field that Judas, meaning the Jewish people, bought was the 'Field of Blood (*Hakeldama*). Akeldama is the Graveyard of Gentiles, meaning the their extermination. The winding, slimy intestines of Judas are the Serpent (Cf. Irenæus, 'Doctrines of the Ophites and Sethians', *Against Heresies*, chapter XXX). The Serpent, or 'renegade Jews', left the Body of the Jewish People, or 'Judas', and spilled out onto the Graveyard of the Gentiles, the 'Field of Blood', Christianity itself. In other words, the Jewish People, 'Judas', used Jesus as a weapon of war with which to kill off the Gentiles and purge Jewry of Apostate and Idolatrous Jewish Souls. Judas even paid for the official graveyard of the *Goyim*.

***Jeremiah* 18:1-12,**

> **"This is the word that came to Jeremiah from the Lord: 'Go down to the potter's house, and there I will give you my message.' So I went down to the potter's house, and I saw him working at the wheel. But the pot he was shaping from the clay was marred in his hands; so the potter formed it into another pot, shaping it as seemed best to him.**
>
> **Then the word of the Lord came to me. He said, 'Can I not do with you, Israel, as this potter does?' declares the Lord. 'Like clay in the hand of the potter, so are you in my hand, Israel. If at any time I announce that a nation or kingdom is to be uprooted, torn down and destroyed, and if that nation I warned repents of its evil, then I will relent and not inflict on it the disaster I had planned. And if at another time I announce that a nation or kingdom is to be built up and planted, and if it does evil in my sight and does not obey me, then I will reconsider the good I had intended to do for it.**
>
> **'Now therefore say to the people of Judah and those living in Jerusalem, 'This is what the Lord says: Look! I am preparing a**

disaster for you and devising a plan against you. So turn from your evil ways, each one of you, and reform your ways and your actions.' But they will reply, 'It's no use. We will continue with our own plans; we will all follow the stubbornness of our evil hearts.'"—NIV

***Jeremiah* 32:6-15,**

"Jeremiah said, 'The word of the Lord came to me: Hanamel son of Shallum your uncle is going to come to you and say, 'Buy my field at Anathoth, because as nearest relative it is your right and duty to buy it.'

'Then, just as the Lord had said, my cousin Hanamel came to me in the courtyard of the guard and said, 'Buy my field at Anathoth in the territory of Benjamin. Since it is your right to redeem it and possess it, buy it for yourself.'

'I knew that this was the word of the Lord; so I bought the field at Anathoth from my cousin Hanamel and weighed out for him seventeen shekels[a] of silver. I signed and sealed the deed, had it witnessed, and weighed out the silver on the scales. I took the deed of purchase—the sealed copy containing the terms and conditions, as well as the unsealed copy—and I gave this deed to Baruch son of Neriah, the son of Mahseiah, in the presence of my cousin Hanamel and of the witnesses who had signed the deed and of all the Jews sitting in the courtyard of the guard.

'In their presence I gave Baruch these instructions: 'This is what the Lord Almighty, the God of Israel, says: Take these documents, both the sealed and unsealed copies of the deed of purchase, and put them in a clay jar so they will last a long time. For this is what the Lord Almighty, the God of Israel, says: Houses, fields and vineyards will again be bought in this land.'"—NIV

***Zechariah* 11:12-13 explained the portent of the sale and reveals to us why the amount increased from 20 to 30 pieces of silver between the sale of Joseph and Jesus Messiah Son of Joseph, which raised the stakes of the sale from Slavery to Death,**

"I told them, 'If you think it best, give me my pay; but if not, keep it.' So they paid me thirty pieces of silver. And the Lord said to me, 'Throw it to the potter'—the handsome price at which they valued me! So I took the thirty pieces of silver and threw them to the potter at the house of the Lord."—NIV

These passages can be interpreted in the terminology of Lurianic Kabbalah. The thirty silver pieces which the Chief Priests paid to Judas enabled the Jews to buy the Light of Chaos and Darkness, Jesus himself, and place it into the Vessel of Rectification, the pocket of the Jews. The potter took the money Judas tossed into the Temple and manufactured a Vessel of Rectification out of the Prison of the Gentiles and placed the Light of Darkness, the Bioluminescent Skin of the Leviathan, into the Prison of the Gentiles. The Jews bought with this meager sum, the Sword of Jesus with which to curse and smite the Gentiles and cut off 'renegade Jews'. The Gentiles thereby became the Gardeners and Vinedressers attending to the Fig Tree of Death and the Grapevine of the Serpent until such time as the Fruit of both Ripens. At that point, the Jews will free Jesus from the Prison of the Gentiles, the Vessel of Rectification which the potter made. Jesus, the Flesh of the Leviathan, will then become Kosher and the Jews will consume his Clean Flesh. The Unripe Fruit of the Fig Tree of Death and Grapevine of the Serpent Poison the Gentiles who will all perish from the Venom. But in the meantime, the Christians have guarded the Fig Tree of Death and the Grapevine of the Serpent as the Unripe Fruit's *Kelipot*, the Husk of the Fruit.

Messianic Jews today seek to retry Jesus and buy him back. This will free Jesus, the Serpent, from the Husk, from the *Kelipot*, from the Prison of the Gentiles and restore him to the Jewish People from which he came. Until that time, they must continue to curse Jesus. But should they succeed in buying him back and making his Flesh and Blood Kosher, they will reveal that Satan is God and take Satan's place on the throne of Heaven because Jesus is one of Tribe.

The name "Jesus" is an Anglicized variant of the name Joshua. Joshua, the Amalekite slayer, did what Moses could not do. He brought the Jews into the Promised Land. Jesus plays the role of both Moses/Aaron as High Priest and Joshua the Messiah Anointed for War. After his second trial, which will free him from the Prison of the Gentiles, Jesus will bring the Jews to the ultimate Promised Land, which is the Heavenly Throne, just as Joshua brought the Jews into Palestine. The Jewish exile from Palestine below is mirrored by the Jewish exile from the Heavenly Throne above. Even though the Jews have returned to Palestine, they have not returned to the Heavenly Garden of Eden and assumed the Heavenly Throne they believe is theirs. They are still exiled from Heaven, but plan to ride on the Jacob's Ladder of Jesus' back to their Heavenly Throne above. Christianity enables the Jews to ride and ascend the Serpent to become gods.—CJB}

And I said: 'O Eternal, Mighty One! Who is the man insulted and beaten, who is worshipped by the heathen with Azazel?'

And He answered and said: 'Hear, Abraham! The man whom thou sawest

insulted and beaten and again worshipped—that is the relief[1] [[1] =ἄνεσις (= Heb. *mĕnuhā*).] (*granted*) *by the heathen to the people who proceed from thee, in the last days,*[2] [[2] What is meant by *the relief* (*granted*) *by the heathen to the people who proceed from thee, in the last days?* The expression is difficult and obscure. Perhaps the 'relief' spoken of means the mitigation of the process of 'hardening' that has taken place in Israel (by its rejection of Jesus), which is brought about by the adhesion of some (a remnant) in Israel to the new faith, in conjunction with the great numbers who are streaming in from the Gentile world; cf. Rom. xi., especially xi. 25 ('a hardening in part hath befallen Israel until the fulness of the Gentiles be come in and all Israel shall be saved,' and vss. 29-30: 'For as ye in time past were disobedient . . . but now have obtained mercy by their disobedience, even so have these also now been disobedient that by the mercy shewn to you they also may obtain mercy').] **{Box again misunderstood the plain meaning of *The Apocalypse of Abraham*. The correct interpretation of the relevant phrase is that the Satanic Agent Jesus will become the Advocate of the Jews, through his followers the Christians, in the End Times. Becoming an Advocate for the Jews is Satan's role on *Yom Kippur*. Jesus, the Scapegoat, is given to Satan and the gift turns the Devil into the Jews' Advocate and the Prosecutor of the Gentiles. In the 1400's, the Kabbalists wrote that Jesus and Christians would become the Advocate of the Jews in the End Times and annihilate themselves [*Sefer ha-Mal'akh ha-Meshiv* (*Book of the Answering Angel*). *Sefer Kaf ha-Ketoret* (*Book of the Shovelful of Incense*]. *The Apocalypse of Abraham* is absolute First Century proof that Christianity was contrived as a trap from the very beginning to mislead the Gentiles into worshiping Satan and becoming Advocates for the Jews in the End Times, to the Gentiles' own fatal detrimen. *The Apocalypse of Abraham* explicitly states that the Gentiles will be destroyed in the End Times, so no other interpretation is possible. This plan has been kept alive the entire time through to the present when the Israeli government sponsors Christian Zionism and Christian Zionism sponsors the Israeli government, much to the detriment of Americans and the West.**

Moshe Idel wrote regarding the 15th Century Kabbalistic text *Sefer Ha-Meshiv*,

> **"Several passages in *Sefer HaMeshiv* expressly state that the Messiah son of Ephraim originates not only from Esau, but actually from Samael. 'The mystery of Samael is the mystery of Joseph, that is the mystery of the Messiah, son of Ephraim.'[71] At another point in the work, the death of Samael is equated with the death of the Messiah son of Joseph. '...And he will kill the Messiah son of Joseph, that is the mystery of Samael.'[72] This represents not only the transformation of the prosecutor into an advocate for the defense, but also Samael's active participation in the redemption of Israel."[91]**

The Apocalypse of Abraham conclusively demonstrates the original plan for Christianity was for Christians to become Advocates of the Jews and annihilate the Gentiles. Christianity was created as a weapon of war for the redemption of the Jews and extermination of the Gentiles.—CJB} *in this twelfth hour of the Age of ungodliness. But in the twelfth year of my final Age*[4] [[4] Lit. of the Age of mine end.] *I will set up this man from thy generation, whom thou sawest* (*issue*) *from my people; this one all will follow,*[5] [[5] Or 'imitate,' 'become like.'] *and such as are called by me*[6] [[6] Cf. 2 Tim. i. 9 ('God who hath called us with a holy calling'), Ephes. iv. 1, 4, and often.] (*will*) *join,* (*even*) *those who change in their counsels.*[7] [[7] *those who change in their counsels*, i. e. repent (μετανοεῖν = 'change one's mind or will').] *And those whom thou sawest emerge from the left side of the picture—the meaning is: There shall be many from the heathen who set their hopes upon him;*[9] [[9] Cf. Is. xi. 10 ('unto him shall the nations seek'), Matt. xii. 21, Rom. xv. 12.] *and as for those whom thou sawest from thy seed on the right side, some insulting and striking, others worshipping him—many of them shall be offended at him.*[10] [[10] Cf. Matt. xi. 6, John vi. 66, Rom. xi. 8, etc.] *He, however, is testing*[11] [[11] Cf. Rev. iii. 10 ('the season of trial that is coming upon the whole habitable earth'). The time of 'trial' or 'testing' referred to is , no doubt, the period of the Messianic woes which precedes the advent of the new age.] **{Box has again misunderstood the clear meaning of the text. Jesus is Satan, the Tempter. One of Jesus' useful functions for the Jews is to tempt the Jews to worship him. Those who do so are purged from the Tribe, which removes their blood from Jewry, thereby cleansing the Jewish Tribe of the Mixed Multitude and the impurity of the Other Side. The presence of Christianity serves as test to tempt Jews into committing the idolatry of worshiping of Jesus. Those Jews who fail this test are proven to be the Darkness which must be separated from the Light of Jewry in order for the Messianic Age to commence. By performing this service of purging the idolaters from Jewry, Jesus is hastening the arrival of the Messianic Age and the attendant extermination of the Gentiles. According to Lurian Kabbalah, those Jews who fail this test will have their Souls reincarnated so that they can learn from their mistake and rectify their Soul through the process of reincarnation and progressive improvement.—CJB}** *those who have worshipped him of thy seed, in that twelfth hour of the End,*[1] [[1] *i. e.* the time immediately preceding the End of the present Age.] *with a view to shortening the Age of ungodliness.*[2] [[2] Cf. Matt. xxiv. 22, *Ep. Barnabas* iv. 3, *Ap. Bar.* xx. 2 ('Therefore have I now taken away Sion in order that I may the more speedily visit the world in its season'). In the latter passage the fall of Jerusalem is regarded as hastening the End. Impatient longing for the End is characteristic of the Apocalyptists; see *e. g.* 4 Ezra iv. 33 ff.]

'Before the Age of the righteous beginneth to grow,[3] [[3] The coming Age is the 'Age of the righteous' (for the expression cf. also chap. xvii. of our Book); it has been 'prepared' for them (4 Ezra viii. 52), and they will inherit it (4 Ezra vii. 17). For

the metaphor of growth in this connexion cf. 4 Ezra iv. 29, 35; the community of the righteous has already been 'sown' (1 Enoch lxii. 8; cf. also 1 Enoch x. 16, 'the plant of righteousness will appear'), but its full growth will only become visible after the judgement.] my judgement shall come upon the lawless heathen through the people of thy seed[4] [[4] Judgement on the heathen will be executed by the agency of Israel itself; cf. 1 Enoch xc. 19. In the Midrash *rabba* on Ruth ii. 19 a saying ascribed to R. Eliezer b. Jacob runs: 'Vengeance on the nations of the world is in the hands of the Israelites (Ezek. xxv. 14).'] who have been separated for me. **{The Messianic Jews and crypto-Jews who worship Jesus, or pretend to worship Jesus, guide the Gentiles into self-destruction, which hastens the end of the Gentiles and the arrival of the Jewish Messianic Age. We see this happening today almost 2,000 years after *The Apocalypse of Abraham* was written. Many Christian leaders today are Jews who promote Zionism and self-destructive wars in the West against the Muslims, as well as calling for a nuclear war between America and Russia. Israel and Jewish organizations instigate and heavily promote Christian Zionism and Rapture mythology which deliberately incites Christians to clamor for their own self-destruction, and ours.—CJB}** In those days I will bring upon all creatures of the earth ten plagues,[5] [[5] A saying handed down in the name of R. Eleazar b. Pedath runs: 'Just as the Holy One . . . brought (plagues) upon Egypt He will bring (plagues) upon this (wicked) nation [*i. e.* Rome], as it is said [Is. xxiii. 5]: 'As at the report from Egypt so shall they be pained at the report of *Sor*" (read *Sār* 'adversary,' which is to be understood as meaning 'Rome'): see Midrash *Tanhuma*, ed. Buber, ii. 30; Bacher, *Pal. Amoräer* ii. 87. For a description of the plagues see the next chapter.] through misfortune and disease and sighing of the grief of their soul. Thus much will I bring upon the generations of men that be upon it on account of the provocation and the corruption of its creatures,[6] [[6] On account of the sins of men God's anger must be visited upon the earth in judgement; cf. *Jubilees* xxiii. 22, etc. The idea that a time of great calamity and suffering would immediately precede the Messianic Age is a standing feature in Apocalyptic; cf. *e. g.* Matt. xxiv. 8, Mark xiii. 8 ('the birth-pangs of the Messiah').] whereby they provoke me. And then shall righteous men of thy seed be left[1] [[1] *i. e.* shall survive the Messianic 'woes.' The term 'survive,' 'be left' (οἱ περιλειπόμεοι, *Vulg. qui residui sumus*, 1 Thess. iv. 15), became a technical one in Apocalyptic in this connexion; cf. 4 Ezra vi. 25, ix. 7, xiii. 16-24, 26, 48.] in the number which is kept secret by me,[2] [[2] The number of the elect righteous is pre-determined. This idea recurs in more than one form in Apocalyptic. Here apparently what is meant is that the number of elect righteous who shall survive the Messianic woes has been fixed beforehand, and is a secret known only to God. These living righteous shall enjoy the blessedness of the new Age upon the renovated earth (in Jerusalem). Nothing is said about the resurrection of the righteous dead to share in this felicity. In chap. xxi. the latter enjoy a blessed existence in the heavenly Paradise. Our Book apparently knows nothing of a resurrection. On the other hand, in Rev. vi. 11 it is the number of the righteous *dead* (the martyrs) that is predetermined. Another application of the same idea is to the whole number of mankind who are to be born, which is predetermined; cf. *Ap. Bar.* xxiii. 4. For those who survive the period of calamity, and share in the bliss of the

new Age, see 4 Ezra vi. 25, vii. 27, ix. 7 f., *Ap. Bar.* xxix. 2; but in none of these passages is their *number* said to have been fixed beforehand.] hastening[3] [[3] Cf. 4 Ezra vii. 98.] in the glory of My Name to the place prepared beforehand for them, which thou sawest devastated in the picture;[5] [[5] By *the place prepared beforehand* (cf. Rev. xii. 6) is here meant Jerusalem (*which thou sawest devastated in the picture*), presumably the renovated city on a renovated earth. The expression *place prepared beforehand* certainly suggests the heavenly Jerusalem (cf. *Ap. Bar.* iv. 2-6), which according to Rev. xxi. 2, 9 f. is to descend from heaven upon the renovated earth. But this is not certain. Our Book may contemplate nothing more than the earthly Jerusalem transformed and glorified.] and they shall live and be established through sacrifices and gifts of righteousness and truth[6] [[6] The sacrificial cultus in a purified form will be revived in the new Jerusalem; cf. ? 1 Enoch xxv. 6 ('the fragrance thereof' = ? o f the incense). Prayer for the restoration of the Temple and cultus is a central feature in the Jewish Liturgy.] in the Age of the righteous, and shall rejoice in Me continually;[7] [[7] With the restoration of the cultus the righteous will enjoy the privilege of seeing God's glory continually.] and they shall destroy those who have destroyed them, And shall insult those who have insulted them,[1] [[1] Cf. *Jubilees* xxiii. 30 and see note [4] p. 80.]

'And of those who defamed them they shall spit in the face, scorned by Me, while they (the righteous) shall behold Me full of joy, rejoicing with My people, and receiving those who return to Me[2] [[2] ? Heathen who are converted.] **{Box's speculation here is incorrect. Those who return to God must of necessity first have been of God, meaning to author of *The Apocalypse of Abraham* that they must be Jews. *The Apocalypse of Abraham* is referring to Messianic Jews who worshiped Jesus and crypto-Jews who pretended to worship Jesus. Obviously, both Messianic Jews and subversive crypto-Jews were active in the First Century spreading Christianity to the Gentiles as a subversive weapon of war in the hopes of destroying them at the end of the Age. That Age is the Age of Pisces and it is coming to an end now. At this very time, Messianic Jews are becoming very active as was always the plan from the very beginning in the First Century. Even the leading Kabbalist of Israel Rabbi Yitzhak Kaduri affirmed that Jesus (*Yehoshua*) was the Messiah shortly before his death in 2006.—CJB}** [in repentance].

See, Abraham, what thou hast seen,
And [hear] what thou hast heard,
And [take full knowledge of]9 what thou hast come to know.
Go to thy heritage,[4] [[4] Cf. Gen. xv. 15 (*Thou shalt go to thy father in peace*); A K, *my*.]
And lo! I am with you for ever.'

The Punishment of the Heathen and the Ingathering of Israel (Chapters XXX.-XXXI.).

XXX. But while He was still speaking, I found myself upon the earth. And I said: 'O Eternal, [Mighty One], I am no longer in the glory in which I was

(while) on high, and what my soul longed to understand in mine heart I do not understand.'

And He said to me: 'What is desired in thine[6] [[6] A K, *mine*.] heart I will tell thee, because thou hast sought to see the ten plagues which I have prepared for the heathen, and have prepared beforehand[7] [[7] These also have been pre-determined.] **{The Egyptians, who were first subverted by Joseph, endured ten plagues at the hands of Moses and the Israelites. *The Apocalypse of Abraham* is proof that the Jews have expressed a two thousand year old plan to inflict 10 plagues on the Gentiles in the End Times. Are Coronavirus and its multiple variants among those 10 predetermined (planned out) plagues? The Covid-19 pandemic is occurring precisely at the end of the Age of Pisces, when the planned extermination of the Gentiles and the 10 Plagues on the Gentiles are scheduled to take place. The plan for these plagues much predates *The Apocalypse of Abraham* and has been restated numerous times over the course of thousands of years and is an integral aspect of Jewish, Christian and Muslim eschatology (among the numerous examples to be had before, within and after the Gospels, see: *Ezekiel* 38:22. *Zechariah* 14:12-15. *Matthew* 24:7. *Abkas Rochel*[92]).—CJB}** at the passing over of the twelfth hour[8] [[8] *i.e.* the last hour of the present Age.] of the earth. Hear what I divulge to thee, so shall it come to pass:[9] [[9] It is God's property to announce beforehand what is to occur and then to bring it to pass; cf. Justin Martyr, *Apology* i. 14 (end): *For this . . . is the work of God to declare a thing shall come to be long before it is in being, and then to bring about that thing to pass according to the same declaration.* Cf. also 4 Ezra ix. 6 (Gunkel's rendering of the 'times of the Most High'): *their beginning is in word* (*i. e.* the prophetic word) *and portents, but their end in deeds and marvels.*] the first[1] [[1] The ten 'plagues' here enumerated mark the distressful period which precedes the advent of the new Age; they correspond to the 'signs' which are a common feature in the traditional eschatology; cf. 4 Ezra iv. 52-v. 13, vi. 13-28, ix. 1-6, xiii . 16 ff., *Ap. Bar.* xxv.-xxvii., xlviii. 30-38, lxx., 1 Enoch xcix. 4 f., 7-10, c. 1-6 (Dan. xii.). The first of the Ezra passages just cited affords a good example of the contents of these descriptions. It depicts a time of commotions, and the general break-up of moral and religious forces; **{These Judaist prophecies of the "Birthpangs of the Messiah" (*Chevlei Mashiach*) mimic the Greeks' beliefs expressed in Hesiod's writings, that the final *Iron* Age will be corrupt and disintegrate. The *Golden* Age will then reemerge from the ashes of the corrupt and evil *Iron* Age.—CJB}** the heathen world-power (*i. e.* Rome) **{Rome is the *Iron* Empire in *Daniel* 2 and the symbol of Hesiod's *Iron* Age, as well as Edom.—CJB}** will be destroyed; there will be portents in nature, general chaos in society; monstrous and untimely births, the failure of the means of subsistence, and internecine strife; and wisdom and understanding will have perished from the earth. With our passage depicting ten plagues may be compared *T.B. Sanh.* 97*a*, which divides the period into seven years; in the first there will be rain on one city and no rain on another (cf. Amos iv. 7); in the second arrows of famine; in the third a great famine in which men, women, and children and pious will perish, and the Torah will

be forgotten; in the fourth abundance and dearth; in the fifth great abundance, the people will eat and drink, and the Torah will return; in the sixth voices announcing the coming of the Messiah; in the seventh war, and at its end Messiah ben David will come. In the New Testament, besides the Apocalyptic passage in Matt. xxiv. 8-31 and parallels, there is a marked parallelism with the Apocalypse of the seven trumpets (Rev. viii. 6-ix. 21, x. 7, xi. 14-19), six of which mark partial judgements, while the seventh ushers in the final judgement. Several of the 'trumpets' announce judgements like the Egyptian plagues.] (is) pain of great distress;[2] [[2] *i. e.* distressful pain, sickness.] the second, conflagration of many cities;[3] [[3] The fall of fire is one of the portents of the End in *Ap. Bar.* xxvii. 10; cf. the fiery hail of the seventh Egyptian plague (Ex. ix. 23 f.) and the 'first trumpet' (Rev. viii. 6-7); cf. also Rev. xi. 19*b* ('great hail').] the third, destruction and pestilence of animals[4] [[4] Cf. the fifth Egyptian plague (murrain among the cattle, Ex. ix. 1 ff.).] ; the fourth, hunger of the whole world and of its people[5] [[5] Cf. 4 Ezra vi. 22, *Ap. Bar.* xxvii. 5-6, Matt. xxiv. 7.]; the fifth by destruction among its rulers,[6] [[6] Cf. *Ap. Bar.* xxvii. 3, 4 Ezra ix. 3.] destruction by earthquake[7] [[7] Cf. *Ap. Bar.* xxvii. 7.] and the sword; the sixth, multiplication of hail and snow;[8] [[8] Cf. Ex. ix. 23 f.] the seventh, the wild beasts will be their grave; the eighth, hunger and pestilence will alternate with their destruction; the ninth, punishment by the sword and flight[1] [[1] Cf. Matt. xxiv. 16.] in distress; the tenth, [2]thunder and voices[2] [[2] K, 'voices of thunder.'] and destructive earthquake.[3] [[3] Cf. Rev. xi. 19*b*. [Perhaps the passage most closely parallel with our text is *Ap. Bar.* xxvii. 1-13.]]

XXXI. 'And then I will sound the trumpet[4] [[4] The trumpet is blown to announce the Divine intervention and the coming of salvation; it is not a direct summons to the exiles to return (cf. Volz, p. 310); cf. Benediction X in the *Shĕmōnē 'Esrē* Prayer (Singer, p. 48): *Sound the great horn for our freedom; lift up the ensign to gather our exiles, and gather us from the four corners of the earth.*] out of the air, and will send mine Elect One,[5] [[5] This title of the Messiah is a favourite one in the ' Similitudes' of 1 Enoch; cf. 1 Enoch xlviii. 9, lv. 4, etc. It recurs as a Messianic title in Luke ix. 35, xxiii. 35, and goes back to Is. xlii. 1.] having in him all my power, one measure[6] [[6] *i. e.* a measure of all the divine attributes—he reflects in little the totality of the divine character. This is an exalted conception, but does not seem to imply more than that the Messiah is a divinely endowed man, f ull of the power of the Holy Spirit (Is. xi. 1), which makes him free from sin (*Ps. Sol.* xvii . 36 f.). He is not depicted as a supernatural angelic being like Metatron. He is sent by God at the appointed time; cf. *Ps. Sol.* xvii. 23, Gal. iv. 4, John xvii. 3.]; and this one shall summon[7] [[7] Note that it is the Messiah here who summons the outcast Israelites from the nations (so also *Ps . Sol.* xvii. 28, Matt. xxiv. 31, 4 Ezra xiii. 39). More usually this is performed by God Himself (cf. the prayer cited in note [4] above).] my despised people from the nations,[8] [[8] Cf. Is. lx. 4.] and I will burn with fire[9] [[9] Punishment of the godless by fire at God's hands is a common feature in the eschatology. It is the fire of the divine anger that is thought of, and is based upon Mal. iv. 1 (iii. 19); cf. the 'fiery stream' and 'flaming breath' which the Messiah emits from his mouth to destroy his enemies in 4 Ezra xiii. 10 (interpreted figuratively in verses 36 f.). A adds *through him* (after *I will*), *i. e.*

through the Messiah; K, *through them*.] those[10] [[10] *i. e.* the heathen nations.] who have insulted them and who have ruled among[11] [[11] *i. e.* 'over.' Cf. *Ap. Bar.* lxxii. 6 ('But all those who have ruled over you . . . shall be given to the sword').] them in (this) Age. **{The Messianic figure of the 'Elect One' in this paragraph of *The Apocalypse of Abraham* is clearly not the man whom Azazel/Satan worshiped. The Elect One here is Messiah Son of David who calls in the Jews in the final ingathering foretold in numerous Jewish "prophecies". It is certainly not Jesus Christ, who appeals to the Gentiles in order to lead them into self-destruction.—CJB}**

'And I will give those who have covered me with mockery to the scorn of the coming Age;[1] [[1] Those who have scorned shall be scorned; cf. *Wisdom* iv. 18, Dan. xii. 2, *Ps. Sol.* ii. 32 f. ('the coming Age' is the Age of the righteous). Possibly renegade Jews are referred to, and are the subject of the remaining part of this chapter.] **{According to several Jewish texts, those Jews who adopted Christianity and remained Christians were Human Sacrifices to Yahweh. Jewish Christians who sincerely believed in Christ, and did not know that Christianity is a curse on the Gentiles, were "cut off" or amputated from the Jewish People. They were pruned from the Jewish family tree. Those Jewish Christians were cursed to enter the Dung Heap were Jesus is boiling in excrement and fertilizing the Tree of Death. Hell is a fire and the Material World is a Dung Heap. Jesus, the Serpent, resides in the Dung Heap boiling in excrement. Jews who remained faithful Jews, in spite of the temptation and test of Christianity, retained the Two Higher Levels of their Souls *Yechidah* and *Chayah*, and will ascend to the World to Come. Christian Jews have no place in the World to Come and have lost their Divinity, their Two Higher Souls. In this way, Christianity separated the Light from the Darkness among the Jewish People, just as the Light was separated from the Darkness in the beginning of Creation in the first paragraph of *Genesis*.—CJB}** and I have prepared them to be food[2] [[2] Cf. Mal. iv. 1 (iii. 19).] for the fire of Hades and for ceaseless flight to and fro through the air in the underworld beneath the earth[3] [[3] Here two conceptions seem to be mixed; there is (1) the idea of 'the fire of Hades' (or Hell), which is located beneath the earth (for 'Hades' = Hell in this sense: cf. *Ps. Sol.* xv. 11); this fire consumes their bodies; (2) combined with this is the idea of wandering (flying) restlessly about (properly in the air or outer darkness); cf. 4 Ezra vii. 80. In *T. B. Shabb.* 152*b* the souls of the wicked are said to be given no place of rest till the judgement. Here (at the word *earth*) S ends. The rest of the text (printed in small type) is found both in A and K.] **{Satan resides in Outer Space in the Sub-Lunar regions. This explains the dichotomy between the Body suffering in Hell and the Soul suffering restless flight in Satan's domain in Outer Space.—CJB}** [the body filled with worms.[4] [[4] In Judith xvi. 17 'fire and worms' await the heathen enemies of Israel; cf. Ecclus. vii. 17, 1 Enoch xlvi. 6 ('darkness will be their dwelling and worms their bed'), Is. lxvi. 24. Here renegade Jews are probably meant.] For on them shall they see the righteousness of the

Creator—those, namely, who have chosen to do my will, and those who have openly kept my[5] [[5] A, *thy*.] commandments,[6] [[6] Cf. Is. lxvi. 24, 4 Ezra vii. 93.] (and) they shall rejoice with joy over the downfall of the men who still remain, who have followed the idols and their murders.[7] [[7] The renegade Jews here referred to are described as idolaters (cf. Ezek. xx. 16, Jer. vii. 9); and the righteous rejoice over their 'downfall'; cf . 1 Enoch lvi. 8 ('Sheol will devour the sinners in the presence of the elect'), xciv. 10 ('Your creator will rejoice at your destruction'), xcvii. 2 ('the angels rejoice' over it), Is. lxvi. 24. Notice that idolatry and murder are here conjoined; cf . Acts xv. 29 (according to one view of the text).] For they shall putrefy in the body of the evil worm Azazel,[8] [[8] Cf. the Greek *Apocalypse of Baruch* iv. (the dragon of Hades, which devours the bodies of the ungodly). In 2 Enoch xlii. 1 the guardians of the gates of Hell are said to be 'like great serpents.'] **{The *Zohar*, III, 282a, states,**

> **"From the side of idolatry Shabbethaj (Saturn) is called Lilith, mixed dung, on account of the filth mixed from all kinds of dirt and worms, into which they throw dead dogs and dead asses, the sons of 'Esau and Ishma'el, and there Jesus and Mohammed, who are dead dogs, are buried among them. She (Lilith) is the grave of idolatry, where they bury the uncircumcised, (who are) dead dogs, abomination and bad smell, soiled and fetid, a bad family. She (Lilith) is the ligament which holds fast the 'mixed multitude' (Ex. xii. 38), which is mixed among Israel, and which holds fast bone and flesh, that is, the sons of 'Esau and Ishma'el, dead bone and unclean flesh torn of beasts in the field, of which it is said (Ex. xxii. 31): 'Ye shall cast it to the dogs.'"[93]**

***The Apocalypse of Abraham* is clearly referring to those Idolaters who will putrefy in the dung heap of the body of Azazel/Satan/Lilith/Samael, which demonstrates that these same doctrines much predate the *Zohar* and were extant among the authors of Christianity who set this trap for Gentiles. The Dung Heap fertilizes the Tree of Death which ripens its Fruit.—CJB}** and be burnt with the fire of Azazel's tongue;[9] [[9] Here the Evil Spirit is identified with Hell; his tongue devours the ungodly; and he himself is 'the burning coal of the furnace of the earth' (chap. xiv.). Hell (Gehenna) is essentially a place of fire; cf. Is. xxx. 33 and *Mekilta* to Ex. xiv. 21.] for I hoped that they would come to me,[10] [[10] ? in repentance.] and not have loved and praised the strange (god),[1] [[1] *i. e.* probably Azazel.] and not have adhered to him for whom they were not allotted,[2] [[2] This clearly indicates that renegade Jews are referred to. For a similar reference cf. 4 Ezra viii. 25-31. It would appear that large numbers of Jews had lapsed, after the fall of Jerusalem, into indifference, or even open apostasy; cf. the Rabbinical references to 'the people of the land' (*'am hā-'āres*).] but (instead) they have forsaken the mighty Lord.'

Conclusion (Chapter XXXII.)

> XXXII. 'Therefore hear, O Abraham, and see; lo! thy seventh generation[3] [[3] Including Abraham, the seven generations may be reckoned thus: Abraham, Isaac, Jacob, Levi, Kohath, Amram, Moses.] (shall) go with thee, and they shall go out into *a strange land, and they shall enslave them, and evil-entreat them*[4] [[4] Cf. Gen. xv. 13.] as it were an hour of the Age of ungodliness[5] [[5] *i. e.* ? 100 years; cf. chap. xxviii, end.] but the nation whom they shall serve I will judge.'][6] [[6] Cf. Gen. xv. 14. K concludes with the following words: *And this, too, said the Lord: Hast thou heard, Abraham, what I have announced to thee, what shall befall thy people in the latter days? And Abraham heard the words of the Lord, and received them into his heart.*]

The fact that *The Apocalypse of Abraham* was apparently only preserved by Christians and not Jews, and perhaps by Bogomils, is telling. That indicates that at the very least that it appealed to Gnostic-minded Christians and further that it may have been intended for their consumption as a subterfuge. On the other hand, it might be a consequence of the fact that the Judaic worship of Yahweh as if the Supreme God is a ruse to appease the hated Cacodæmon, so that he leaves the Jews alone, while they covertly worship Azazel/Satan, the God of Darkness, Chaos and Night as their Supreme God above the Demiurge and Light of Day Yahweh. The *Zohar* praises Darkness and Evil as the original Principle, *Tohu va-Vohu Choshech*, and the Source of Light and originator of everything. The *Zohar* blesses the notion that Light must be mixed with Darkness from which it proceeds and then overtake it so that the Darkness Shines and triumphs over Order.

3.8 Jesus Is the Deceiving Spirit of the False Prophet

In *John* 12:31-32, Jesus utters a curse. In it, he promises that he will exterminate humanity, which is the plain meaning of his pledge to lift us from the Earth into Heaven by passing us through the grave,

> "Now is the time for judgment on this world; now the prince of this world will be driven out. And I, when I am lifted up from the earth, will draw all people to myself.'"—NIV

Lifting the Serpent up off of the Earth and out of the Dust onto an Asherah Pole marries Satan (the Snake) to Lilith (an Asherah Pole) and is an androgynous image. It lifts the Serpent's curse to eat the Dust, which is the concealing Matter of the Earth. The Serpent was first cursed to lick the Dust when he was cast out of Heaven and chose to rule the Earth. The curse Yahweh imposed on him in *Genesis* 3:14 is merely symbolic of what had already happened when Lucifer fell from Heaven to the Earth and licked its Dust. Through its roots, the Tree of Death also licks the Dust of the Dung Heap of the Earth which nourishes it. Satan is the Tree of Death.

Nehushtan and Jesus are raised on the Asherah Pole. The Serpent was given back his legs when he became Jesus and was raised out of the Dust first as Nehushtan on the

Asherah Pole and then as Jesus on the Cross, which is also an Asherah Pole. Wooden Asherah Poles are symbols of the Tree of Death. *Genesis* 3:14,

> "So the Lord God said to the serpent, 'Because you have done this, 'Cursed are you above all livestock and all wild animals! You will crawl on your belly and you will eat dust all the days of your life."—NIV

The Serpent initially had legs which kept it out of the Dust—meaning it was an angel in Heaven above the Earth. The Devil was then cursed to lick the Dust and become Prince of the Earth, because the Serpent tempted Adam and Eve to disobey Yahweh. The Jewish fable which states that Yahweh cursed Satan, removed Satan's legs and forced the Devil to live in the Dust is a repetition of the Jewish myth that Satan's fell from Heaven to the Earth when he tried to usurp Yahweh's throne and create a world of his own. In both instances, which tell the identical story in different contexts, Satan is initially elevated above the Dust of the Earth, either in Heaven or on its legs, and then is forced into the Dust of the Earth, either by being cast out of Heaven or by having its legs forcibly removed. The story of Adam and Eve's disobedience, Fall and expulsion from the Garden of Eden is also identical to the story of Lucifer's rebellion and Fall from Heaven. In both instances, Yahweh perceived that he was in danger of losing his throne and tossed Satan, Adam and Eve out of Paradise and cursed them to lick the Dust of the Earth, so that none of them could become God. Yahweh's commandment to Adam and Eve to not eat the Forbidden Fruit was a precursor to the curse of the Law. All of this demonstrates the carefully concealed Jewish belief that human beings are Satan and will eventually kill Yahweh and seize his throne in Heaven. This secret must be kept hidden, which is why Adam and Eve began to wear clothing.

When Jesus, the Serpent, was lifted up onto the Cross he was hung from a tree. All who are hung from trees are cursed. The curse upon Jesus removed the curse of the Law from the Jews and placed it onto the Gentiles, who then became cursed with the terrible burden of the Torah which bound them to the Cacodæmon Yahweh and made them the gardeners of the Tree of Death preaching the Torah around the globe in order to slaughter all other gods. Christians became murderous and deicidal Shezmu treading the Winepress. The Jews then left the Torah behind them and embraced the Oral Tradition of the Greek Mystery Religions. Jesus had railed against the Pharisees for not using the Oral Law themselves and for keeping it from the people (*Luke* 11:52. *Gospel of Thomas* 39, 102). Immediately upon his Death, the Jews openly embraced the Oral Law, because the curse of the Written Law was lifted from the Jews on the Cross and hung around the neck of the Gentiles. Eventually, the Written Law was placed as a strangling yoke on the necks of Gentiles by the Orthodox Christians.

Galatians 3:13,

> "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:"

Paul relates the crucifixion of Christ to *Deuteronomy* 21:23,

"His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the Lord thy God giveth thee for an inheritance."

Jesus Christ is the "Deceiving Spirit" who appears on Earth as a false prophet (II *Chronicles* 18:18-21). As was much more fully explained in Volume I of this series, in order to keep the unsolved genocidal murder of the Gentiles hidden, Jesus must be kept clothed like Adam and Eve. His nakedness, his Sinlessness, must be covered up. Therefore, the secret that Jesus is the decapitated Calf of the *Eglah Arufah* must not be revealed to the Gentiles, who collectively are the victims of the Unsolved Murder of the vagabond Cain (*Deuteronomy* 21). If the Gentiles were to discover that the Jews have been committing genocide against them for 2,500 years, the Jews are taught that the *Goy* children of Cain are likely to retaliate against them exponentially (*Genesis* 4:11-15, 19-24), if that were even possible given the hundreds of millions of victims of the many Jewish genocides of Gentiles. Joseph of Arimathea claimed the corpse of Christ and placed it in a covered Tomb. This kept Esau from realizing that his birthright and double portion as Firstborn Heir was being stolen by Christianity which decapitated the Golden Calf of Pagan Idol Worship, like Shezmu.

The Deceiving Spirit first appears in II *Chronicles* 18:18-21,

"Micaiah continued, 'Therefore hear the word of the Lord: I saw the Lord sitting on his throne with all the multitudes of heaven standing on his right and on his left. And the Lord said, 'Who will entice Ahab king of Israel into attacking Ramoth Gilead and going to his death there?'

'One suggested this, and another that. Finally, a spirit came forward, stood before the Lord and said, 'I will entice him.'

"By what means?' the Lord asked.

"I will go and be a deceiving spirit in the mouths of all his prophets,' he said.

"You will succeed in enticing him,' said the Lord. 'Go and do it.'"—NIV

The plan was always for the Messiah Son of Joseph to be the False Prophet of the Deceiving Spirit. *Zechariah* 13:1-4,

"**Cleansing From Sin**

"'On that day a fountain will be opened to the house of David and the inhabitants of Jerusalem, to cleanse them from sin and impurity.

'On that day, I will banish the names of the idols from the land, and they will be remembered no more,' declares the Lord Almighty. 'I will remove both the prophets and the spirit of impurity from the land. And if anyone still prophesies, their father and mother, to whom they were born, will say to them,

'You must die, because you have told lies in the Lord's name.' Then their own parents will stab the one who prophesies.

'On that day every prophet will be ashamed of their prophetic vision. They will not put on a prophet's garment of hair in order to deceive. Each will say, 'I am not a prophet. I am a farmer; the land has been my livelihood since my youth.' If someone asks, 'What are these wounds on your body?' they will answer, 'The wounds I was given at the house of my friends.'"—NIV

Jesus was the very False Prophet he warned about. Jesus falsely predicted that the world would end within the generation of the Apostles (*Matthew* 24). *Mark* 13:21-33,

"And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not: For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect. But take ye heed: behold, I have foretold you all things. But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors. Verily I say unto you, that this generation shall not pass, till all these things be done. Heaven and earth shall pass away: but my words shall not pass away. But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is."

Paul wrote in II *Corinthians* 11:14,

"And no wonder, for Satan himself masquerades as an angel of light."—NIV

The Deceiving Spirit is the Serpent Samael who appeared incarnate as the Stubborn and Rebellious Son Jesus. The myth of Jesus covers up the genocidal Jewish murder of all Gentiles through the atoning decapitation of the Calf, the Crucifixion of Jesus. *Deuteronomy* 21:1-9, 18-23 (see also *Berakoth* 37b),

"If someone is found slain, lying in a field in the land the Lord your God is giving you to possess, and it is not known who the killer was, your elders and judges shall go out and measure the distance from the body to the neighboring towns. Then the elders of the town nearest the body shall take a heifer that has never been worked and has never worn a yoke and lead it down to a valley that

has not been plowed or planted and where there is a flowing stream. There in the valley they are to break the heifer's neck. The Levitical priests shall step forward, for the Lord your God has chosen them to minister and to pronounce blessings in the name of the Lord and to decide all cases of dispute and assault. Then all the elders of the town nearest the body shall wash their hands over the heifer whose neck was broken in the valley, and they shall declare: 'Our hands did not shed this blood, nor did our eyes see it done. **{Recall from Volume I, that Pontius Pilate/Satan washed his hands before consuming the Bread of Jesus' Flesh, in fulfilment of the commandment to the Elders to wash their hands before breaking the neck of Heifer. The Elder's are not cleansing themselves of the Blood of the Calf, whose neck is broken, but of the Blood of the innocent man. They are covering up their crime so that it remains unsolved.—CJB}** Accept this atonement for your people Israel, whom you have redeemed, Lord, and do not hold your people guilty of the blood of an innocent person.' Then the bloodshed will be atoned for, and you will have purged from yourselves the guilt of shedding innocent blood, since you have done what is right in the eyes of the Lord. **{Jesus is killed to cover up the murder of the innocent Gentiles. His sacrificial Death Atones for the Jews by placing their Sins on the Gentiles. The second murder, the killing of the Calf, must take place so that the guilty party is identified but not punished. The guilty must be identified in some form even if it is deceptive and cryptic (*Genesis* 9:5-6. *Numbers* 35:32).—CJB}**

[***]

If someone has a stubborn and rebellious son who does not obey his father and mother and will not listen to them when they discipline him, his father and mother shall take hold of him and bring him to the elders at the gate of his town. They shall say to the elders, 'This son of ours is stubborn and rebellious. He will not obey us. He is a glutton and a drunkard.' Then all the men of his town are to stone him to death. You must purge the evil from among you. All Israel will hear of it and be afraid. If someone guilty of a capital offense is put to death and their body is exposed on a pole, you must not leave the body hanging on the pole overnight. Be sure to bury it that same day, because anyone who is hung on a pole is under God's curse. You must not desecrate the land the Lord your God is giving you as an inheritance."—NIV

Jesus was the Deceiving Spirit who led the Jews to rebel against Yahweh, which provided the pretext the Alexandrian Jews needed and created to destroy the Temple and disperse the Jews to the ends of the Earth. Jesus is also the Deceiving Spirit who prophesied falsely to Christians that the world would end in the lifetime of his disciples. The Soncino translation of the *Zohar*, Shemoth, Raya Mehemna, 43a, tells an allegorical story of the Crucifixion of Jesus which cryptically connects Jesus to *Deuteronomy* 21:1-9, 18-23; and II *Chronicles* 18:18-21,

"Finally, in 'Sovereignty' He calls Himself 'King', whose is 'the greatness, the strength, the beauty, the victory, the majesty; for all that is in the heaven and in the earth is thine. Thine is the kingdom, O Lord, and thou art exalted as head above all' (I Chr. XXIX, 11). All things are in His power, whether He wills to lessen the number of vessels or to increase the light which springs from them, or whether He wills the contrary. Above Him, however, there is no god who could increase or lessen. **{This is the *Ein Sof*.—CJB}** Then He created ministering beings to those vessels: one throne supported on four columns and six steps to the throne: ten altogether. And the whole throne is like the chalice of benediction, in regard to which ten things are formulated, in harmony with the Torah which was given in Ten Words (Decalogue), and with the Ten Words by which the world was created. Then He prepared for the throne angelic hierarchies to serve Him: malachim (angels), erelim, seraphim, hayoth (living beings), ophanim, hamshalim, elim, elohim, be'ne (sons of) elohim, ishim (supernal 'men'). To these He appointed as ministers Samael and all his groups—these are like clouds to ride upon when He descends to earth: they are like horses. **{Samael is the Deceiving Spirit who becomes incarnate in Christ.—CJB}** That the clouds are called ' chariots' is expressed in the words, 'Behold the Lord rideth upon a swift cloud, and shall come into Egypt' (Isa. XIX, 1). Thus the Egyptians saw their Chieftain like a horse bearing the chariot of the Holy One, and straightway 'the idols of Egypt were moved at His presence, and the heart of Egypt melted in the midst of it' (Ibid.), i.e. they were 'moved' from their 'faith' in their own Chieftain. **{Jesus lived in Egypt (*Matthew* 2:13-23. *Revelation* 12:1-6). Christianity destroyed Paganism and turned the Gentiles, the "Egyptians", against their own gods, ancestors, traditions, families, leaders, etc. Jesus, the Deceiving Spirit, accomplished this task in service of his role as Shezmu. Joseph and Jesus were the "Holy One" (representative of the Jews among the Gentiles). Joseph and Jesus sat in the Chariot (on the Throne) and made a Horse (Ass) out of Pharaoh/Caesar by usurping his throne. They both caused the Gentiles to doubt Pharaoh/Caesar's divinity and effectiveness as a ruler and emperor. Jews refer to Egyptians and Gentiles in general as "Asses" (*Ezekiel* 23:20). Jesus is like Joseph because he rules from behind the throne in the chariot in a foreign land. That is why Jesus is the Messiah Son of *Joseph*, not David, and was literally said to be the son of his father "Joseph" in the Christ myth.—CJB}** AND EVERY FIRSTLING OF AN ASS THOU SHALT REDEEM WITH A LAMB, AND IF THOU WILT NOT REDEEM IT... THOU SHALT BREAK HIS NECK. The ass and the lamb symbolize the evil and the good inclinations. The very evil can be turned into good by repentance: the 'ass' must be redeemed by a 'lamb'."

Jews commonly refer to Gentiles as "Donkeys" or "Asses". Egyptians are said to have the genitals and semen of Asses (*Ezekiel* 23:19-20).

Jesus is the Firstborn of the Serpent and Mary, just like Cain was the Firstborn of the Serpent and Eve. Jesus is the reincarnation of Cain and Esau (Chaim Vital, *Shaar Hagilgulim*, *Gate of Reincarnations*, chapter 67). *Zechariah* 12:9-11 states that Messiah Son of Joseph is the Firstborn Son, like Esau, Cain and Primordial Chaos, who is sent to destroy the Gentiles, and it expressed the plan for a Battle of Armageddon,

> "'On that day I will set out to destroy all the nations that attack Jerusalem. And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son. On that day the weeping in Jerusalem will be as great as the weeping of Hadad Rimmon in the plain of Megiddo."—NIV

Joseph was the Firstborn of Rachel. The Firstborn Flesh is the Firstborn of the Father. The Firstborn Blood (Soul) is the Firstborn of the Mother. The Gentiles are the Firstborn Children of Chaos, Cain, Ishmael, Esau, etc. The *Goyim* cannot be redeemed with Silver, though the Firstborn Sons of the Jews can be redeemed with Silver, because Gentiles have no need of redemption and are born pure. Gentiles are the Firstborn whose necks are broken so the Jews can take their place. Jesus served as the Broken-Necked Calf whose murder conceals the murderers of the *Goyim*.

The Gentiles are the Firstborn who cannot be redeemed by any means whatsoever because they are already perfect. The Gentiles are instead ritually mass murdered by breaking their necks or decapitating them. In order to hide this crime and protect the Elders of the Jews who commit it from accusations against them, the Sin of murder is repeated and a lie is told. The Calf's neck is broken, the Lamb Jesus is Crucified, so the unknown killers of the Gentiles remain unknown and hidden. The lie is that Jesus came to save the Gentiles through his death, whereas the truth is that Jesus came to exterminate the Gentiles by allowing himself to be sacrificially murdered as the Scapegoat/Broken-Necked-Heifer, which kept hidden the Priests' and Elders' crime of exterminating the Gentiles. Atonement is achieved by repeating the Sin and attaching a lie to it. The Jewish leaders admitted to killing Jesus in order to keep hidden their crime of genocide of the Gentiles.

Jesus lifts the curse of the Law from the Jews by becoming a curse on the Gentiles. The Law planned for Jesus to be a genocidal curse. The *Septuagint* described Jesus as a demon who treads the Winepress to draw out oceans of the blood of the Gentiles. *Isaiah* 63,

> "Who is this coming from Edom, from Bozrah, with his garments stained crimson? Who is this, robed in splendor, striding forward in the greatness of his strength?
>
> 'It is I, proclaiming victory, mighty to save.'

> Why are your garments red, like those of one treading the winepress?
> 'I have trodden the winepress alone; from the nations no one was with me. I trampled them in my anger and trod them down in my wrath; their blood spattered my garments, and I stained all my clothing. It was for me the day of vengeance; the year for me to redeem had come. I looked, but there was no one to help, I was appalled that no one gave support; so my own arm achieved salvation for me, and my own wrath sustained me. I trampled the nations in my anger; in my wrath I made them drunk and poured their blood on the ground.'"—NIV

The Serpent was cursed to lick the Dust of the Earth. Moses lifted the Serpent out of the Dust and raised it on the Asherah Pole as the Brazen Serpent Nehushtan. The Serpent got its legs back when it was incarnated as Jesus, but this was only done so that it might travel among the Gentiles. Jesus was cursed to live in the Prison of the Gentiles throughout the Age of Pisces to help them become the Gardeners of the Tree of Death and Vinedressers of the Grapevine harvesting their own heads for Jesus. The Bread, the Flesh, the Fig of the Tree of Death had to Ripen and be nurtured in a Natural Process to become healthy for the Jews to eat. The Blood, the Soul, the Wine of the Grapevine had to ferment and become Ripe for the Jews to drink. Before that time, the Flesh of Christ, the Bread, the Fig, and the Blood of Christ, the Wine, the Grape, are Unripe and Poisonous to the Gentiles who consume them. Jesus is cursed to the Prison of the Gentiles for this period and the Gentiles are cursed to Die by his presence. This is a repetition of the story that the Serpent was cursed to live the Prison of the Earth and lick its Material Dust and Adam was cursed to Die and till the fields of Dust which are barren to him.

But this painful process began the Ascent. The Fall had severed the Serpent's legs and drove it down onto the Earth. Moses brought the Serpent out of the Dust onto the Cross of Nehushtan and the Serpent was raised still higher on the Cross of Christ. The Serpent will return to the Highest Realm of the *Ein* when the Jews redeem Jesus and their Souls in the *Yechidah* of the One Beyond Being. Then Adam will receive the True Knowledge of Evil and his Soul and that of the 600,000 Jewish immortal androgynes will become One in the Messiah Son of David when Messiah Son of Joseph dies and merges with Messiah Son of David, the Anointed High Priest of the Serpent Melchizedek/Moses/Jesus and the Anointed Prophet Elijah/John the Baptist. The Four Craftsmen are One (*Zechariah* 1:18-21).

The two beams of the Cross represents the two opposites of the Dualistic *Chaoskampf* of Judaism, which frames everything as a battle between opposing brothers in imitation of the Dualism of Heraclitus and the Zoroastrians, and the mythologies of Horus and Seth, and Romulus and Remus. Heraclitus proposed the *Logos* of Thesis, Antithesis and Synthesis, the Light of Night and the Light of Day combined, like Yin and Yang into a stairway that leads up at the same time that it leads down. Eventually, the opposites combine as they do on the Cross with its two beams, its two trees, which represent the Tree of Life and the Tree of Death.

The two beams of the Cross are the Two Staffs of Moses and Aaron. They are the Two Serpents and the Two Messiahs, the Two Trees, Cain and Abel, Ishmael and Isaac, Esau and Jacob, Zerah and Perez. The two brothers at war with one another are two separate universes, the *Sitra Achara* (Other Side) and *Sitra Yemina* (the Righthand Side), the Sons of Light and the Sons of Darkness. This Dualism pervades every aspect of Judaism in which all things come in opposing pairs which all symbolize the same struggle, the *Chaoskamp* between Order and Chaos, between the murderous and jealous Second Born, and the innocent and righteous Firstborn. The Second Born are forever jealous of the Firstborn who inherit the double portion of the birthright, which is why Yahweh is jealous of Satan and all the Pagan Gods which came into existence before him and were worshiped for more than a hundred thousand years before Yahweh's name was first spoken.

The Crucified Snake is the High Priest which hangs on the Cross of the Two Serpents of the Two Staffs of Aaron and Moses, which are the Two Trees of Life and Death. Together these three elements represent the Caduceus, with the Two Beams as the two snakes coiled about the central column like DNA, and the Crucified Serpent as the central staff of the Caduceus. The fourth element is the Righteous Anointed Prophet who bears the Caduceus.

Moses and Aaron, the Levitical Priests of the Firstborn of Chaos and Darkness (*Numbers* 3:44-51), worship the idol of the Brazen Serpent Nehushtan. Jesus will execute Final Judgement by sentencing the Gentiles to Death, for exactly the same reason why the gods sentenced Adam to Death for eating the Unripe Fruit of the Tree of Death, which is Jesus. The Gentiles ate Christ in the Eucharist before his Flesh was Ripe and so are cursed to die just like Adam and Eve who ate the same Fruit before it was Ripe. Raising the Serpent from the Earth begins about the Ascension of the Spark of the Light of Darkness of Satan from the Shell of the Earth which conceals its brilliance. Jesus on the Cross becomes the Full Moon, or more accurately the New Moon commencing the emergence of the Full Moon. For the Gentiles, the Crescent Moon signifies the shadow of the *Kelipot* on the Face of the Moon. For the Jews, it represents the Beginning and revelation of the Moon's Full Illumination in the World to Come.

Decapitating the Golden Calf repeats the Sin of the Murder of Abel as a Human Sacrifice and iterates a lie which severs the cycle of Sin at the point at which it first began. In this way, the Judaists hope to become immortal by achieving the godly balance of Good and Evil at the point where they intersect on the wheel of Creation, where the End meets the Beginning. Pontius Pilate, Satan, came as the Deceiving Spirit (II *Chronicles* 18:18-21). He cut off the head of the Golden Calf Jesus, just as Moses had done to Aaron's Golden Calf. Children of the Jews crush the Head of the Serpent at the End. They tread the Winepress. The Serpent bites the Heel at the end of the Cycle. The Judaists intend to become gods and end the Cycle by cutting off the heads of all Gentiles. The next new *Golden* Age will instead be *Silver* and will last forever, because no new Sun will ever again Dawn. The Cycle of the Birth of the Golden Calf has been broken together with its neck. Creation will not emerge again,

if the Jews have their way. Shining Darkness will fill the void without end in space or time.

3.9 Jesus Is the Avenging Sword, Smiting Stone and Stumbling Stone of Satan

As was fitting for his role as the Suffering Messiah, the early Christians said that Jesus was an ugly, small, leprous, bent and crooked man. In *Adversus Marcionem* (Against Marcion) III.7, Tertullian said that Jesus was a Stumbling Stone and both goats of the *Yom Kippur* ritual, and that he was scourged just as the Scapegoat was scourged,

> "7. It is now possible for the heretic to learn, and the Jew as well, what he ought to know already, the reason for the Jew's errors: for from the Jew the heretic has accepted guidance in this discussion, the blind borrowing from the blind, and has fallen into the same ditch. I affirm that two descriptions of Christ, set forth by the prophets, indicated beforehand an equal number of advents: one of them, the first, in humility, when he was to be led like a sheep to sacrifice, and as a lamb before his shearer is voiceless so he opens not his mouth, and not even in form was he comely. For, he says, *We have announced concerning him: as a little boy, as a root in thirsty ground: and he has no appearance nor glory, and we saw him, and he had no appearance or beauty, but his appearance was unhonoured, defective more than the sons of men, a man in sorrow, and knowing how to bear infirmity:* because set by the Father for a stone of stumbling and a rock of offence. Made by him a little lower than the angels: declaring himself a worm and no man, the scorn of man and the outcast of the people. These tokens of ignobility apply to the first advent, as the tokens of sublimity apply to the second, when he will become no longer a stone of stumbling or a rock of offence, but the chief corner-stone, after rejection taken back again and set on high at the summit of the temple—that is, the Church—that rock in fact mentioned by Daniel, which was carved out of a mountain, which will break in pieces and grind to powder the image of the kingdoms of this world. Concerning this advent the same prophet speaks: *And behold, one like a son of man coming with the clouds of heaven, came even to the Ancient of days: he was in his presence: and the attendants brought him forward, and there was given to him royal power, and all nations of the earth after their kinds, and all glory to serve <him>, and his power even for ever, that shall not be taken away, and his kingdom, that shall not be destroyed:* then, it means, he will have an honourable appearance, and beauty unfading, more than the sons of men. For it says, *Fairer in beauty beyond the sons of men; grace is poured forth in thy lips; therefore God hath blessed thee for ever. Gird the sword upon thy thigh, O most mighty in thy worshipfulness and thy beauty.* Then also the Father, now that he has made him a little lower than the angels, will crown him with glory and honour, and will put all things beneath his feet. Then those who pierced him will know who he is, and will

> smite their breasts, tribe to tribe— because in fact they formerly failed to recognize him in the humility of human condition: *And he is a man*, says Jeremiah, *and who shall know him?* Because also, Isaiah says, *His nativity, who shall tell of it?* So also in Zechariah, in the person of Jeshua, yes truly, in a name which is itself a sacrament, the veritable high priest of the Father, Christ Jesus, is by two styles of raiment marked out for two advents: he is at first clothed in filthy garments, which means the indignity of passible and mortal flesh, when also the devil stands as his adversary, the devil who put it into the heart of Judas the traitor, not to mention himself being the tempter after <Christ's> baptism: afterwards he is divested of his previous foulness, and arrayed in robe and mitre and shining crown, which means the glory and dignity of his second coming. If also I am to submit an interpretation of the two goats which were offered at the Fast, are not these also figures of Christ's two activities? They are indeed of the same age and appearance because the Lord's is one and the same aspect: because he will return in no other form, seeing he has to be recognized by those of whom he has suffered injury. One of them however, surrounded with scarlet, cursed and spit upon and pulled about and pierced, was by the people driven out of the city into perdition, marked with manifest tokens of our Lord's passion: while the other, made an offering for sins, and given as food to the priests of the temple, marked the tokens of his second manifestation, at which, when all sins have been done away, the priests of the spiritual temple, which is the Church, were to enjoy as it were a feast of our Lord's grace, while the rest remain without a taste of salvation. So then, seeing that the first advent was for the most part prophesied under the obscurity of figures, and borne down with every sort of indignity, while the second was both clearly told of, and was of divine dignity, they set their eyes on that one alone which they could easily understand and easily believe, the second, and thus were, as might have been expected, misled in respect of the less evident, admittedly less dignified, which was the first. Thus even until this day they refuse to admit that their Christ has come, because he has not come in majesty, being unaware that he was first also to come in humility."[94]

Jesus Christ is the Satanic Avenging Sword, Foundation Stone, Smiting Stone, Stumbling Stone and Four Craftsmen of Destruction who it was planned will exterminate the Gentiles (*Genesis* 49:24. *Job* 38:6. *Psalm* 118:22-23. *Isaiah* 8:14-15; 28:16; 34:5-6. *Zechariah* 1:18-21; 3:9. *Daniel* 2:34-5, 45. *Matthew* 10:34; 21:42-44; 24:29. *Mark* 12:10. *Luke* 20:17. *Acts* 4:11. I *Corinthians* 10:4. *Romans* 9:33. I *Peter* 2:1-10. *Revelation* 6:13; 19:15). Christians are unable to recognize the obvious fact that Jesus is a Demon of Death, who has pledged himself to the destruction of the world (*Matthew* 24. *Mark* 13. *Luke* 21. *Revelation*). Christians have been misled to so hate themselves, their flesh and the world, that they believe it is a good thing that Jesus will kill every living being and ruin the Earth forever.

In chapter 14 of his *Adversus Judaeos* (Against the Jews), Tertullian stated that

Jesus was the Smiting Stone and the Stumbling Stone, as well as the scourged Scapegoat and Sin Offering of *Yom Kippur*,

"CHAPTER XIV.—*Conclusion. Clue to the Error of the Jews*.

Learn now (over and above the immediate question) the clue to your error. We affirm *two* characters of the Christ demonstrated by the prophets, and as many *advents* of His forenoted: one, in humility (of course the first), when He has to be led 'as a sheep for a victim; and, as a lamb voiceless before the shearer, so He opened not His mouth,' not even in His aspect comely. For 'we have announced,' says [the prophet], 'concerning Him, [He is] as a little child, as a root in a thirsty land; and there was not in Him attractiveness or glory. And we saw Him, and He had not attractiveness or grace; but His mien was unhonoured, deficient in comparison of the sons of men,' 'a man [set] in the plague, and knowing how to bear infirmity:' to wit as having been set by the Father 'for a stone of offence,' and 'made a little lower' by Him 'than angels,' He pronounces Himself 'a worm, and not a man, an ignominy of man, and [the] refuse of [the] People.' Which evidences of ignobility suit the FIRST ADVENT, just as those of sublimity do the SECOND; when He shall be made no longer 'a stone of offence nor a rock of scandal,' but 'the highest corner-stone,' after reprobation [on earth] taken up [into heaven] and raised sublime for the purpose of consummation, and that 'rock'—so we must admit—which is read of in Daniel as forecut from a mount, which shall crush and crumble the image of secular kingdoms. Of which second advent of the same [Christ] Daniel has said: 'And, behold, as it were a Son of man, coming with the clouds of the heaven, came unto the Ancient of days, and was present in His sight; and they who were standing by led [Him] unto Him. And there was given Him royal power; and all nations of the earth, according to their race, and all glory, shall serve Him: and His power [is] eternal, which shall not be taken away, and His kingdom [one] which shall not be corrupted.' Then, assuredly, is He to have an honourable mien, and a grace not 'deficient more than the sons of men; 'for [He will then be] 'blooming in beauty in comparison with the sons of men.' 'Grace,' says [the Psalmist], 'hath been outpoured in Thy lips: wherefore God hath blessed Thee unto eternity. Gird Thee Thy sword around Thy thigh, most potent in Thy bloom and beauty!' while the Father withal afterwards, after making Him somewhat lower than angels, 'crowned Him with glory and honour and subjected all [things] beneath His feet.' And then shall they 'learn to know Him whom they pierced, and shall beat their breasts tribe by tribe;' of course because in days bygone they did *not* know Him when conditionedin the humility of human estate. Jeremiah says: 'He is a human being, and who will learn to know Him?' because, 'His nativity,' says Isaiah, 'who shall declare?' So, too, in Zechariah, in His own person, nay, in the very mystery of His name withal, the most true Priest of the Father, His own Christ, is delineated in a

twofold garb with reference to the TWO ADVENTS. First, He was clad in 'sordid attire,' that is, in the indignity of passible and mortal flesh, when the devil, withal, was opposing himself to Him—the instigator, to wit, of Judas the traitor—who even after His baptism had tempted Him. In the next place, He was stripped of His former sordid raiment, and adorned with a garment down to the foot, and with a turban and a clean mitre, that is, [with the garb] of the SECOND ADVENT; since He is demonstrated as having attained 'glory and honour.' Nor will you be able to say that the man [there depicted] is 'the son of Jozadak,' who was never at all clad in a sordid garment, but was always adorned with the sacerdotal garment, nor ever deprived of the sacerdotal function. But the 'Jesus' there alluded to is CHRIST, the Priest of God the most high Father; who at His FIRST ADVENT came in humility, in human form, and passible, even up to the period of His [actual] passion; being Himself likewise made, through all [stages of suffering] a victim for us all; who after His resurrection was 'clad with a garment down to the foot,' and named the Priest of God the Father unto eternity. So, again, I will make an interpretation of the two goats which were habitually offered on the fast-day. Do not they, too, point to each successive stage in the character of the Christ who is already come? A pair, on the one hand, and consimilar [they were], because of the identity of the Lord's general appearance, inasmuch as He is not to come in some other form, seeing that He has to be recognised by those by whom He was once hurt. But the one of them, begirt with scarlet, amid cursing and universal spitting, and tearing, and piercing, was cast away by the People outside the city into perdition, marked with manifest tokens of Christ's passion; who, after being begirt with scarlet garment, and subjected to universal spitting, and afflicted with all contumelies, was crucified outside the city. The other, however, offered for sins, and given as food *to the priests merely* of the temple, gave signal evidences of the second appearance; in so far as, after the expiation of all sins, the priests of the spiritual temple, that is, of the church, were to enjoy a spiritual public distribution (as it were) of the Lord's grace, while all others are fasting from salvation."[95]

This plan was set forth in *Daniel* 2:29-49,

"'As Your Majesty was lying there, your mind turned to things to come, and the revealer of mysteries showed you what is going to happen. As for me, this mystery has been revealed to me, not because I have greater wisdom than anyone else alive, but so that Your Majesty may know the interpretation and that you may understand what went through your mind.

'Your Majesty looked, and there before you stood a large statue—an enormous, dazzling statue, awesome in appearance. The head of the statue was made of pure gold, its chest and arms of silver, its belly and thighs of bronze, its legs of iron, its feet partly of iron and partly of baked clay. While you were

watching, a rock was cut out, but not by human hands. It struck the statue on its feet of iron and clay and smashed them. Then the iron, the clay, the bronze, the silver and the gold were all broken to pieces and became like chaff on a threshing floor in the summer. The wind swept them away without leaving a trace. But the rock that struck the statue became a huge mountain and filled the whole earth.

'This was the dream, and now we will interpret it to the king. Your Majesty, you are the king of kings. The God of heaven has given you dominion and power and might and glory; in your hands he has placed all mankind and the beasts of the field and the birds in the sky. Wherever they live, he has made you ruler over them all. You are that head of gold.

'After you, another kingdom will arise, inferior to yours. Next, a third kingdom, one of bronze, will rule over the whole earth. Finally, there will be a fourth kingdom, strong as iron—for iron breaks and smashes everything—and as iron breaks things to pieces, so it will crush and break all the others. Just as you saw that the feet and toes were partly of baked clay and partly of iron, so this will be a divided kingdom; yet it will have some of the strength of iron in it, even as you saw iron mixed with clay. As the toes were partly iron and partly clay, so this kingdom will be partly strong and partly brittle. And just as you saw the iron mixed with baked clay, so the people will be a mixture and will not remain united, any more than iron mixes with clay.

'In the time of those kings, the God of heaven will set up a kingdom that will never be destroyed, nor will it be left to another people. It will crush all those kingdoms and bring them to an end, but it will itself endure forever. This is the meaning of the vision of the rock cut out of a mountain, but not by human hands—a rock that broke the iron, the bronze, the clay, the silver and the gold to pieces.

'The great God has shown the king what will take place in the future. The dream is true and its interpretation is trustworthy.'

Then King Nebuchadnezzar fell prostrate before Daniel and paid him honor and ordered that an offering and incense be presented to him. The king said to Daniel, 'Surely your God is the God of gods and the Lord of kings and a revealer of mysteries, for you were able to reveal this mystery.'

Then the king placed Daniel in a high position and lavished many gifts on him. He made him ruler over the entire province of Babylon and placed him in charge of all its wise men. Moreover, at Daniel's request the king appointed Shadrach, Meshach and Abednego administrators over the province of Babylon, while Daniel himself remained at the royal court."—NIV

Ezekiel 28 refers to the King of Tyre as the Guardian Cherub of the Mountain of God, which is thought to be an allegory to the Fall of Satan and which identifies Satan as the Smiting Stone cut from the Mountain of God. The chapter is in fact a template for the Jesus myth. Jesus presumes to be wise and to bring wisdom which makes

human beings wise thereby transforming them into gods, just as the Serpent did to Adam and Eve. Eve, the Female who succumbed to the temptation of the phallic snake, partook of Wisdom. Many of the chief ancient goddess were associated with Wisdom and Wisdom (*Sophia*) was considered a Female trait. Females were associated with Evil, Darkness and the Moon. Adam and Eve had been composed of Light before they consumed Wisdom. The gods made them a cloak of Flesh from the Dust of Matter. They were then clothed in the Flesh which concealed the secrets of their Wisdom.

This gave Adam and Eve a Dual Nature. They were made in the luminous image of the gods, the highest state of Being, and therefore had a Soul, but were clothed in Matter which is the lowest state of Being that serves as a Vessel for the Light. This perspective reflects the fundamental notion of the *Chaoskampf* that things on Earth and in the sub-Lunar realms must be composed of both elements commingling with one another, Light and Darkness, in order to be in balance. The Dust is the Lunar Egg of the Darkness of Matter and the Daylight is the Sperm of the Divine. Jewish lore holds that the Serpent injected its impurity, its Matter, into Eve to produce Cain, but the image of Adam and Eve being clothed in the Material Dust of Flesh conveys the same meaning, that though Adam was made in the image of the gods, he has a Dual Nature which includes corruption just like the smelly drop Satan infused into Eve to produce Cain. Adam's Body is the Fleshy Vessel of Matter and his Soul is the Light of the Divine. By seeking to become a god, like the fallen angel Satan, Adam was also cursed to fall into the sub-Lunar Realm of Matter and take on the clothing of Flesh. But the clothing serves a very useful purpose. It enables human beings to conceal their secrets, including the Jews' secret hatred of Yahweh and machinations to destroy the Gentiles.

The Duality also manifested itself in the fact that Adam began as an androgyne in the image of the gods, Male and Female in One. For Flesh to have Order and Form its Matter must be animated by the Light. This compelled there to be two separated sexes, with the Male representing Good Light and the Female representing Evil Darkness. The Male ejaculates the Sperm of Light which gives Life to the Matter of Darkness in the wombly Egg of the Female. If the Egg does not receive this seminal emanation of Light from the Male, as by the Sun which is Male, the Female menstruates and emits lifeless and bloody Matter in accord with the cycles of the Moon, which is also Female. There must be a mixture of the Light and Darkness to produce the animated Matter of the Flesh which houses the Soul in its Prison. The existence of two distinct and opposite sexes is therefore the very image of impurity and abomination in the minds of the initiated Jews. It represents the admixture of Light with Darkness and creates children who are trapped in the Prison of Matter. The androgyne represents purity and balance, the elevation of the Female from the Realm of Matter and restoration of her Being in Pure Light.

The story of the Serpent's life and fate are told in *Ezekiel* 28:1-19, which captured the nature of the Messiah Son of Joseph as the Son of Satan,

"The word of the Lord came again unto me, saying,
2 Son of man, say unto the prince of Tyrus, Thus saith the Lord God;

Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God: **[The Prince of Tyre is a symbol for Adam and Eve who succumbed to the Serpent's temptation to obtain Wisdom and become gods, and who fell just like the Serpent, who also sought to take God's throne. This passage defined the nature of the Messiah Son of Joseph and created the role that Jesus was to fill as the Son of Satan. Joseph boasted of his dream which symbolized his reign over his parents and his brothers, including Judah from whom David and the Messiah Son of David were derived. Joseph dreamed of being godlike, just like Jesus. But like Jesus, and like every Messiah Son of Joseph, he was rejected by his brothers, the Jews, and ruled from behind a Gentile throne, that of Pharaoh. Joseph is Chaos which dreams of being free from Order and escaping the Prison of the Gentiles and Yahweh's arbitrary and irrational Laws.]**

3 Behold, thou art wiser than Daniel; there is no secret that they can hide from thee: **[Daniel later becomes another of the biblical dream interpreters who ruled over the Gentiles from behind the throne of their King, that of Nebuchadnezzar. He was effectively the Prince of Satan waiting to assume the throne of King Satan after usurping Yahweh's rule. The mythical figure Daniel and the *Book of Daniel* were derived from this passage and he was another Messiah Son of Joseph, just like Jesus. The *Book of Daniel* planned for the destruction of the Temple. The family of Philo Judæus of Alexandria fabricated the formula for Christianity as Hellenized Judaism and Philo's nephew Tiberius Julius Alexander then destroyed Jerusalem and the Temple, all according to the plans set forth in *Daniel* 9:22-27 for the Messiah to be killed and the Temple to be destroyed. The mythical Messiah Son of Joseph Daniel gave way to the mythical Messiah Son of Joseph Cyrus (*Isaiah* 45:1), who also ruled a great empire for the benefit of the Jews.]**

4 With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:

5 By thy great wisdom and by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches: **[Satan became the ruler of Earth and the sub-Lunar regions of the sky. But his Kingdom was not a Heavenly Divine Kingdom, but instead composed of Chaotic Matter. His treasures were worthless, because his Fruit was not yet Ripe.]**

6 Therefore thus saith the Lord God; Because thou hast set thine heart as the heart of God;

7 Behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. **[Lucifer is the Morning Star.]**

8 They shall bring thee down to the pit, and thou shalt die the deaths of

them that are slain in the midst of the seas. **[Satan will eventually be slain as the Leviathan and eaten. Jesus is also thought to have descended into Hell according to the theological supposition known as the "Harrowing of Hell".]**

9 Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no God, in the hand of him that slayeth thee. **[Satan's Son Jesus was asked if he was God by those who sought to slay him. He was not able to save himself even though he claimed to be God and they mocked him for it, just as the Prince of Tyre is mocked for his impotence before the God of Israel. Satan's power is always shown to be inferior, which is why Jesus, the Suffering Messiah, is cursed as was the Serpent in the Garden of Eden, so that they will give way to the Messiah Son of David. Despite their best efforts to raise an army of Men against the God of Israel to usurp his throne through Female Wisdom and Male Knowledge, they fail and Men die.]**

10 Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord God. **[Roman foreigners crucified the substitute King of the Jews, Jesus.]**

11 Moreover the word of the Lord came unto me, saying,

12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty. **[The King of Tyre—as opposed to the Prince of Tyre (what was to become Jesus on Earth, and what is always the Messiah Son of Joseph)—is more properly Satan in his Angelic and Demonic form.]**

13 Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

15 Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of

thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

19 All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more."

Jesus is the *Benben*, the Pyramid, the Temple, the Stone of Primordial Chaos which is the Foundation Stone, or Substratum of Creation. I *Peter* 2:1-10,

"**Jesus Is the Living Stone**

So then, rid yourselves of all evil, all lying, hypocrisy, jealousy, and evil speech. As newborn babies want milk, you should want the pure and simple teaching. By it you can mature in your salvation, because you have already examined and seen how good the Lord is.

Come to the Lord Jesus, the 'stone' that lives. The people of the world did not want this stone, but he was the stone God chose, and he was precious. You also are like living stones, so let yourselves be used to build a spiritual temple—to be holy priests who offer spiritual sacrifices to God. He will accept those sacrifices through Jesus Christ. The Scripture says:

'I will put a stone in the ground in Jerusalem. Everything will be built on this important and precious rock. Anyone who trusts in him will never be disappointed.' [*Isaiah* 28:16]

This stone is worth much to you who believe. But to the people who do not believe,

'the stone that the builders rejected has become the cornerstone.' [*Psalm* 118:22]

Also, he is

'a stone that causes people to stumble, a rock that makes them fall.' [*Isaiah* 8:14]

They stumble because they do not obey what God says, which is what God planned to happen to them.

But you are a chosen people, royal priests, a holy nation, a people for God's own possession. You were chosen to tell about the wonderful acts of God, who called you out of darkness into his wonderful light. At one time you were not a people, but now you are God's people. In the past you had never received mercy, but now you have received God's mercy."—NCV

The Kabbalists make of this prophecy the overlapping legs and feet of Adam Belial and Adam Ahelion, which produced the Mixed Multitude. The Christians make of

these the Greek Ages the *Golden* Babylonian, *Silver* Persian, *Bronze* Greek and *Iron* Roman Empires. Modern scholars believe Daniel was written after the rise of these empires and predicted what had already happened. But what is important to understand is the fact that the authors of Daniel were setting down a plan that followed the Greek myths of Hesiod for the destruction of mankind at the end of the *Iron* Age followed by a new *Golden* Age. To the Jews, this meant the extermination of Gentiles and a prolonged trial all Jews must partake in to weed out the evil Gentile blood and Souls of the Mixed Multitude. Jews need to be perpetually tried as Gold and Silver are tried in a furnace of affliction to test them and to purify them. Gentiles just need to die.

It is the work of the "Smiting Stone" Messiah Son of Joseph to accomplish this death and destruction. From him will emerge the universal Mountain of the Throne of the Messiah Son of David which will span the Earth. This *Mélekh ha-Mashíah*, the Anointed King, *Mashiach ben David*, will rule a new *Golden* Age. *Isaiah* 2:2-4, 9:6,

> "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. [***] For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." KJV

The Christians claim in *Revelation* 20:6, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Muslims believe that the Mahdi will usher in the new *Golden* Age.

Daniel 2 was retelling of the story of Joseph's usurpation of the throne of the Pharaoh which appeared in *Genesis* 41:1-45,

> "And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed in a meadow. And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the other kine upon the brink of the river. And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke. And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good. And, behold, seven

thin ears and blasted with the east wind sprung up after them. And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream. And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh. Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day: Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker: And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged. Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh. And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it. And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace. And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river: And, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow: And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness: And the lean and the ill favoured kine did eat up the first seven fat kine: And when they had eaten them up, it could not be known that they had eaten them; but they were still ill favoured, as at the beginning. So I awoke. And I saw in my dream, and, behold, seven ears came up in one stalk, full and good: And, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them: And the thin ears devoured the seven good ears: and I told this unto the magicians; but there was none that could declare it to me. And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do. The seven good kine are seven years; and the seven good ears are seven years: the dream is one. And the seven thin and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine. This is the thing which I have spoken unto Pharaoh: What God is about to do he sheweth unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt: And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; And the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous. And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass. Now

> therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine. And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt. And Pharaoh called Joseph's name Zaphnathpaaneah; and he gave him to wife Asenath the daughter of Potipherah priest of On. And Joseph went out over all the land of Egypt."

Nebuchadnezzar had a dream that no one but God could interpret through the medium of Daniel, who became the agent of God and ruler of the Babylonian Empire. Pharaoh had a dream no one could interpret but God through the medium of Joseph, who became the agent of God and ruler of the Egyptian Empire. Daniel was the Messiah Son of Joseph. The persecution and destruction attributed to Nebuchadnezzar, and the Babylonian exile were the work of the God of Israel through the Messiah Son of Joseph Nebuchadnezzar and Daniel, who effectively became the same person in *Daniel* 2, just as Pharaoh and Joseph effectively became the same person in *Genesis* 41. In *Jeremiah* 27:6; 43:10, God praises Nebuchadnezzar by calling him "my servant" which is a title for the messiah. God also called King David "my servant". God rewards Nebuchadnezzar in *Ezekiel* 29:18-20 with the land of Egypt, which is the same gift he gave to Joseph, and which represents the Firstborn of Primordial Chaos.

Nebuchadnezzar, who was Messiah Son of Joseph, brought ruin, death and exile to the Jews, like Jesus Messiah Son of Joseph. Jeremiah repeatedly recognized Nebuchadnezzar as the servant of God who fulfilled the roles of the Messiah Son of Joseph, the Messiah Anointed for War. *Jeremiah* 21:7-9; 22:24-27;

> "After that, declares the Lord, I will give Zedekiah king of Judah, his officials and the people in this city who survive the plague, sword and famine, into the hands of Nebuchadnezzar king of Babylon and to their enemies who want to

> kill them. He will put them to the sword; he will show them no mercy or pity or compassion.' 'Furthermore, tell the people, 'This is what the Lord says: See, I am setting before you the way of life and the way of death. Whoever stays in this city will die by the sword, famine or plague. But whoever goes out and surrenders to the Babylonians who are besieging you will live; they will escape with their lives. I have determined to do this city harm and not good, declares the Lord. It will be given into the hands of the king of Babylon, and he will destroy it with fire.' [***] 'As surely as I live,' declares the Lord, 'even if you, Jehoiachin son of Jehoiakim king of Judah, were a signet ring on my right hand, I would still pull you off. I will deliver you into the hands of those who want to kill you, those you fear—Nebuchadnezzar king of Babylon and the Babylonians. I will hurl you and the mother who gave you birth into another country, where neither of you was born, and there you both will die. You will never come back to the land you long to return to.'"—NIV

Jeremiah 43:8-13 has Yahweh's servant Nebuchadnezzar, who is effectively Yahweh's messenger and agent *Daniel* and is the Messiah Son of Joseph, the Messiah Anointed for War, destroy Egypt by placing stones in its belly which are symbolic of the stone which took the place of Zeus in Kronos' belly, and the foundation stones of the Temple,

> "In Tahpanhes the word of the Lord came to Jeremiah: 'While the Jews are watching, take some large stones with you and bury them in clay in the brick pavement at the entrance to Pharaoh's palace in Tahpanhes. Then say to them, 'This is what the Lord Almighty, the God of Israel, says: I will send for my servant Nebuchadnezzar king of Babylon, and I will set his throne over these stones I have buried here; he will spread his royal canopy above them. He will come and attack Egypt, bringing death to those destined for death, captivity to those destined for captivity, and the sword to those destined for the sword. He will set fire to the temples of the gods of Egypt; he will burn their temples and take their gods captive. As a shepherd picks his garment clean of lice, so he will pick Egypt clean and depart. There in the temple of the sun in Egypt he will demolish the sacred pillars and will burn down the temples of the gods of Egypt.""—NIV

Like *Zechariah* 13, *Jeremiah* 23 distinguishes Messiah Son of Joseph as the lineage of false prophets who scattered the Jews into exile and which would produce Jesus. Jesus falsely claimed that all would be fulfilled within the lifetime of many of his disciples and there demonstrated that he was a false prophet. *Jeremiah* 23 equates kings to shepherds (II *Samuel* 5:2) and promises the Jews that Messiah Son of David will ultimately arrive after the horns of the false prophets of Messiah Son of Joseph have done their work to punish the Jews and scatter them to the ends of the Earth, then later force the Jews to return to Palestine, where Messiah Son of David will rule over

them and the entire world. God is the Shepherd of the Two Messiahs (*Genesis* 48:15. *Psalm* 23:1). Zechariah 13 describes Messiah Son of Joseph as the False Prophet and Deceiving Spirit. The Jesus narrative was carefully constructed to make Jesus into a false prophet who tested the Jews and weeded out those Jews who carried the Souls of the Mixed Multitude.

Deuteronomy 13:1-18; 18:1-22, warned the Jews about the Tempter Jesus and condemned Jesus to death,

> "If a prophet, or one who foretells by dreams, appears among you and announces to you a sign or wonder, and if the sign or wonder spoken of takes place, and the prophet says, 'Let us follow other gods' (gods you have not known) 'and let us worship them,' you must not listen to the words of that prophet or dreamer. The Lord your God is testing you to find out whether you love him with all your heart and with all your soul. It is the Lord your God you must follow, and him you must revere. Keep his commands and obey him; serve him and hold fast to him. That prophet or dreamer must be put to death for inciting rebellion against the Lord your God, who brought you out of Egypt and redeemed you from the land of slavery. That prophet or dreamer tried to turn you from the way the Lord your God commanded you to follow. You must purge the evil from among you.
>
> If your very own brother, or your son or daughter, or the wife you love, or your closest friend secretly entices you, saying, 'Let us go and worship other gods' (gods that neither you nor your ancestors have known, gods of the peoples around you, whether near or far, from one end of the land to the other), 8 do not yield to them or listen to them. Show them no pity. Do not spare them or shield them. You must certainly put them to death. Your hand must be the first in putting them to death, and then the hands of all the people. Stone them to death, because they tried to turn you away from the Lord your God, who brought you out of Egypt, out of the land of slavery. Then all Israel will hear and be afraid, and no one among you will do such an evil thing again.
>
> If you hear it said about one of the towns the Lord your God is giving you to live in that troublemakers have arisen among you and have led the people of their town astray, saying, 'Let us go and worship other gods' (gods you have not known), then you must inquire, probe and investigate it thoroughly. And if it is true and it has been proved that this detestable thing has been done among you, you must certainly put to the sword all who live in that town. You must destroy it completely, [The Hebrew term refers to the irrevocable giving over of things or persons to the Lord, often by totally destroying them.] both its people and its livestock. You are to gather all the plunder of the town into the middle of the public square and completely burn the town and all its plunder as a whole burnt offering to the Lord your God. That town is to remain a ruin forever, never to be rebuilt, and none of the condemned things [The Hebrew term refers to the irrevocable giving over of things or persons to the

Lord, often by totally destroying them.] are to be found in your hands. Then the Lord will turn from his fierce anger, will show you mercy, and will have compassion on you. He will increase your numbers, as he promised on oath to your ancestors—because you obey the Lord your God by keeping all his commands that I am giving you today and doing what is right in his eyes.

[***]

The Levitical priests—indeed, the whole tribe of Levi—are to have no allotment or inheritance with Israel. They shall live on the food offerings presented to the Lord, for that is their inheritance. They shall have no inheritance among their fellow Israelites; the Lord is their inheritance, as he promised them.

This is the share due the priests from the people who sacrifice a bull or a sheep: the shoulder, the internal organs and the meat from the head. You are to give them the firstfruits of your grain, new wine and olive oil, and the first wool from the shearing of your sheep, for the Lord your God has chosen them and their descendants out of all your tribes to stand and minister in the Lord's name always.

If a Levite moves from one of your towns anywhere in Israel where he is living, and comes in all earnestness to the place the Lord will choose, 7 he may minister in the name of the Lord his God like all his fellow Levites who serve there in the presence of the Lord. 8 He is to share equally in their benefits, even though he has received money from the sale of family possessions.

Occult Practices

When you enter the land the Lord your God is giving you, do not learn to imitate the detestable ways of the nations there. Let no one be found among you who sacrifices their son or daughter in the fire, who practices divination or sorcery, interprets omens, engages in witchcraft, or casts spells, or who is a medium or spiritist or who consults the dead. Anyone who does these things is detestable to the Lord; because of these same detestable practices the Lord your God will drive out those nations before you. You must be blameless before the Lord your God.

The Prophet

The nations you will dispossess listen to those who practice sorcery or divination. But as for you, the Lord your God has not permitted you to do so. The Lord your God will raise up for you a prophet like me from among you, from your fellow Israelites. You must listen to him. For this is what you asked of the Lord your God at Horeb on the day of the assembly when you said, 'Let us not hear the voice of the Lord our God nor see this great fire anymore, or we will die.'

The Lord said to me: 'What they say is good. I will raise up for them a prophet like you from among their fellow Israelites, and I will put my words in his mouth. He will tell them everything I command him. I myself will call to account anyone who does not listen to my words that the prophet speaks in

my name. But a prophet who presumes to speak in my name anything I have not commanded, or a prophet who speaks in the name of other gods, is to be put to death.'

You may say to yourselves, 'How can we know when a message has not been spoken by the Lord?' If what a prophet proclaims in the name of the Lord does not take place or come true, that is a message the Lord has not spoken. That prophet has spoken presumptuously, so do not be alarmed."—NIV

The Samaritans believed that all the prophets of the Jews were false prophets who betrayed Moses, the true prophet. Jesus is not merely a false prophet, he is *the worst* False Prophet—the "Deceiving Spirit" incarnate (II *Chronicles* 18:18-21). Messiah Son of Joseph rules the world from the exile as the false guide of Gentile Kings and Queens and as Gentile Kings and Queens. He leads the Gentiles to commit atrocities against the Jews, then ruins those same Gentiles as punishment for the crimes against the Jews which he himself forced them to commit. Tempting the Jews, testing the Jews and trying them in the furnace of affliction are some of Satan's roles in Judaism. First he Tempts to Sin, then he Accuses for the same Sins he has himself instigated, and finally he inflicts punishment on the Jews and Gentiles. This is exactly what happened in Nazi Germany under Adolf Hitler, the Messiah Son of Joseph, who brought about the destruction of Germany, the expansion of the Soviet Union and the formation of the State of Israel. *Jeremiah* 25:1-14 enunciated this unjust plan of the God of Israel to instruct leaders to committing crimes, then punish them viciously for having obeyed Yahweh, which is the Jews' plan for the Final Judgement,

"The word came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim son of Josiah king of Judah, which was the first year of Nebuchadnezzar king of Babylon. So Jeremiah the prophet said to all the people of Judah and to all those living in Jerusalem: For twenty-three years—from the thirteenth year of Josiah son of Amon king of Judah until this very day—the word of the Lord has come to me and I have spoken to you again and again, but you have not listened.

And though the Lord has sent all his servants the prophets to you again and again, you have not listened or paid any attention. They said, 'Turn now, each of you, from your evil ways and your evil practices, and you can stay in the land the Lord gave to you and your ancestors for ever and ever. Do not follow other gods to serve and worship them; do not arouse my anger with what your hands have made. Then I will not harm you.'

'But you did not listen to me,' declares the Lord, 'and you have aroused my anger with what your hands have made, and you have brought harm to yourselves.'

Therefore the Lord Almighty says this: 'Because you have not listened to my words, I will summon all the peoples of the north and my servant Nebuchadnezzar king of Babylon,' declares the Lord, 'and I will bring them

> against this land and its inhabitants and against all the surrounding nations. I will completely destroy them and make them an object of horror and scorn, and an everlasting ruin. I will banish from them the sounds of joy and gladness, the voices of bride and bridegroom, the sound of millstones and the light of the lamp. This whole country will become a desolate wasteland, and these nations will serve the king of Babylon seventy years.
>
> 'But when the seventy years are fulfilled, I will punish the king of Babylon and his nation, the land of the Babylonians, for their guilt,' declares the Lord, 'and will make it desolate forever. I will bring on that land all the things I have spoken against it, all that are written in this book and prophesied by Jeremiah against all the nations. They themselves will be enslaved by many nations and great kings; I will repay them according to their deeds and the work of their hands.'"—NIV

The Stricken Shepherd Joseph kept the Jews in Egypt where they became slaves and he and ruined the Egyptians. The Shepherd and Messiah Son of Joseph Moses delivered the Jews out of Egypt. The Stricken Shepherd and Messiah Son of Joseph Nebuchadnezzar/Daniel punished the Jews, destroyed the Temple and brought the Jews into exile (*Jeremiah* 25). The Shepherd and Messiah Son of Joseph Cyrus (*Isaiah* 44:28; 45:1 specifically, and *Isaiah* 44:23-45:8 generally) then restored the Jews to Palestine (*Ezra* 1:1-4). The Stricken Shepherd (*Zechariah* 13:7-9) and Messiah Son of Joseph Jesus punished the Jews, destroyed the Temple and sent the Jews into exile. The Shepherd and Messiah Son of Joseph Hitler then restored the Jews to Palestine. The horn is repulsive. The Messiah Son of David is attractive and they work together to scatter the Jews and return them.

The Egyptian, Babylonian and Roman exile resulted in the enslavement of the Jews (*Jeremiah* 27), followed by the ruin of the Gentile oppressors and restoration of the Jews. The Jews are Saturnists. The Roman festival Saturnalia which took place at the end of the year in December honored Saturn and the *Golden* Age of Kronos. During this festival, the slaves of a Roman household became the masters, and the Roman masters became their slaves. Jewry followed this example, by making the Gentiles whom the God of Israel has made slaves of the Jews, instead their masters during periods of exile.

Judiaism proclaims that the Gentiles, Esau, are destined to serve the Jews, Jacob. The elder shall serve the younger (*Genesis* 25:23. *Malachi* 1:2-3. *Romans* 9:9-15). The Talmud in *Shabbat* 32b states that each Jew will be served by 2,800 in the end times,

> "Resh Lakish said: He who is observant of fringes will be privileged to be served by two thousand eight hundred slaves, for it is said, Thus saith the Lord of hosts: In those days it shall come to pass, that ten men shall take hold, out of all the languages of the nations, shall even take hold of the skirt of him that is a Jew, saying, We will go with you, etc"[96]

There was no need for laws or rules in the *Golden* Age, because everyone was righteous and good—there were no Jews yet. The Jews imposed 613 Commandments of the Old Covenant on themselves, which they are supposed to follow, but do not. In the World to Come there will again be no need for the Written Law, because there will be no Gentiles. The Jews will follow the 614th Commandment of Satan, "Do as thou wilt", which is the only Law of the New Convenant because Jews will face no temptation and will be ruled by their hearts alone. According to *Jeremiah* 31:31-34, the Law will be inscribed in the hearts and minds of all Jews,

> "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

The Present World is one very long exile from the *Golden* Age of life in the Heavenly Garden of Eden. Each exile and return of Jewry acts out the grander cosmic exile and return from and to the *Golden* Age of Eden. Each time Jewry falls into sin is a repetition of the Fall of Adam and requires another exile and return before the arrival of the World to Come and final restoration of the *Golden* Age of the Garden of Eden. It is the same as the reincarnation of individual Souls which improve with each iteration.

Jeremiah 44 expresses Yahweh's genocidal anger at the Jewish remnant of the land of Judah which fled to Egypt in order to escape Nebuchadnezzar and the Babylonian captivity. Kabbalists believe that Yahweh was jealous of his wife and Female aspect Asherah/Shekinah the Queen of Heaven because Adam and Eve worshiped her and did not know that Yahweh existed. Their beliefs might be related to the Greek myths of Mother Gaia as the Earth shielding the Titans and men from Uranus the Sky.

The women of the remnant (note that the women felt a special affinity for a Female goddess and are thought to be of the Evil Other Side) worshiped the "Queen of Heaven" Asherah/Anath/Shekinah. This stirred up Yahweh's jealousy and wrath. Yahweh condemned this remnant to extinction by sword and famine. It is possible that the Kabbalists are setting up Jews and Christians who worship the Holy Spirit and Shekinah to the suffer the same fate as the remnant in Egypt. It may be that they believe Yahweh will not be jealous of Shekinah once they reunite into one androgynous Godhead. *Jeremiah* 44:15-28,

"Then all the men who knew that their wives were burning incense to other gods, along with all the women who were present—a large assembly—and all the people living in Lower and Upper Egypt, said to Jeremiah, 'We will not listen to the message you have spoken to us in the name of the Lord! We will certainly do everything we said we would: We will burn incense to the Queen of Heaven and will pour out drink offerings to her just as we and our ancestors, our kings and our officials did in the towns of Judah and in the streets of Jerusalem. At that time we had plenty of food and were well off and suffered no harm. But ever since we stopped burning incense to the Queen of Heaven and pouring out drink offerings to her, we have had nothing and have been perishing by sword and famine.'

The women added, 'When we burned incense to the Queen of Heaven and poured out drink offerings to her, did not our husbands know that we were making cakes impressed with her image and pouring out drink offerings to her?'

Then Jeremiah said to all the people, both men and women, who were answering him, 'Did not the Lord remember and call to mind the incense burned in the towns of Judah and the streets of Jerusalem by you and your ancestors, your kings and your officials and the people of the land? When the Lord could no longer endure your wicked actions and the detestable things you did, your land became a curse and a desolate waste without inhabitants, as it is today. Because you have burned incense and have sinned against the Lord and have not obeyed him or followed his law or his decrees or his stipulations, this disaster has come upon you, as you now see.'

Then Jeremiah said to all the people, including the women, 'Hear the word of the Lord, all you people of Judah in Egypt. This is what the Lord Almighty, the God of Israel, says: You and your wives have done what you said you would do when you promised, 'We will certainly carry out the vows we made to burn incense and pour out drink offerings to the Queen of Heaven.'

'Go ahead then, do what you promised! Keep your vows! But hear the word of the Lord, all you Jews living in Egypt: 'I swear by my great name,' says the Lord, 'that no one from Judah living anywhere in Egypt will ever again invoke my name or swear, 'As surely as the Sovereign Lord lives.' For I am watching over them for harm, not for good; the Jews in Egypt will perish by sword and famine until they are all destroyed. Those who escape the sword and return to the land of Judah from Egypt will be very few. Then the whole remnant of Judah who came to live in Egypt will know whose word will stand—mine or theirs."—NIV

In *Jeremiah* chapters 50 and 51, the prophet established a template for exile and return which Jewish leaders followed in the Roman exile and Zionist movement. God, meaning Jewish leaders or circumstances, builds up an empire which conquers and enslaves the Jewish People outside of Jerusalem and Palestine. The ruler of this empire

is called God's servant and is an agent of the Jews who persecutes Jewry at their own behest. In the case of Jeremiah, God made Nebuchadnezzar his servant and had him conquer many nations and smite the King of Judah and the Jews, and Pharaoh and the Egyptians, among many others including the Edomites. After causing Nebuchadnezzar to persecute and enslave the Jews as his servant, the unjust god of Israel then flips on Nebuchadnezzar and the Babylonians and utterly destroys them as an act of vengeance for what that same god had deliberately caused.

The god of Israel summons the King of Medes and armies of the North to completely destroy Babylon. Cyrus, King of the Persians, restores the Jews. This same mythic drama became a reality when Jewish leaders put Hitler in power and financed the growth of his armies and empire, then destroyed both. Hitler sent Jews to Palestine under the Transfer Agreement and the Jews were restored to Palestine as a nation shortly after the war. The Jewish led Soviets and Americans then destroyed Hitler and Germany as an act of revenge for what Jewish leaders had caused them to do. Rebbe Menachem Mendel Schneerson likened Hitler to Nebuchadnezzar who is called the "servant of God" in *Jeremiah* 25. Yehuda Bauer explained in his article for *Haaretz* entitled, *God as Surgeon: The Lubavitcher Rebbe, Rabbi Menachem Schneerson described the Holocaust by comparing God to a surgeon who amputates a patient's limb in order to save his life*,

> "On the subject of the Holocaust, the Rebbe wrote as follows: 'It is clear that 'no evil descends from Above,' and buried within torment and suffering is a core of exalted spiritual good. Not all human beings are able to perceive it, but it is very much there. So it is not impossible for the physical destruction of the Holocaust to be spiritually beneficial. On the contrary, it is quite possible that physical affliction is good for the spirit' ('Mada Ve'emuna,' Machon Lubavitch, 1980, Kfar Chabad).
>
> Schneerson goes on to compare God to a surgeon who amputates a patient's limb in order to save his life. The limb 'is incurably diseased ... The Holy One Blessed Be He, like the professor-surgeon...seeks the good of Israel, and indeed, all He does is done for the good.... In the spiritual sense, no harm was done, because the everlasting spirit of the Jewish people was not destroyed.'
>
> The Rebbe's stance, therefore, is clear: The Holocaust was a good thing because it lopped off a disease-ravaged limb of the Jewish people—in other words, the millions who perished in the Holocaust—in order to cleanse the Jewish people of its sins.
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> [***]
>
> His remarks, Schneerson explained, were based on the Torah. Hitler was a messenger of God in the same sense that Nebuchadnezzar is called 'God's servant' in the Book of Jeremiah (chapter 25). The 'surgery' he spoke of was such a massive corrective procedure that the suffering (i.e., the murder of the Jews) was minor compared to its curative effect."[97]

Judaists are Saturnists. Their religious beliefs harken back to their ancestors' Moloch worship. Moloch is Saturn and Saturn demanded the child sacrifices of Firstborn Jews be burned in ovens bearing his form. The Star of David is the Star of Remphan. Remphan is another name for Saturn.

When the innocent Firstborn babies were placed in the furnace of Moloch, their lips pealed back in pain, their jaws contracted and they screamed. This was dubbed "sardonic laughter". Yahweh demanded that Abraham sacrifice his Firstborn son Isaac in conformity with this rite. "Isaac" means "one who laughs". When Yahweh murdered the innocent Firstborn of Egypt, the Israelites sacrificed a lamb and smeared its blood on the doors of their houses. The sacrifice and blood of the Paschal Lamb accompanies the slaughter of the Firstborn, the massacre of the Gentiles. Jesus is the Paschal Goat-Lamb and his job is to slaughter the Firstborn Gentiles.

NOTES:

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2. *Matthew* 26:6-13. *Mark* 14:3-9. *Luke* 7:36-50
3. *Isaiah* 34:5-6. *Matthew* 10:34; 24:29. *Revelation* 6:13; 19:15
4. *John* 6:42
5. *Exodus* 15:7; 20:5; 32:10-11; 34:14. *Numbers* 11:1-2; 32:13. *Deuteronomy* 7: 9:8; 31:17. II *Kings* 13:3; 17:18; 23:25-27. *Job* 4:9. *Psalm* 78:59. *Isaiah* 13:5, 9; 51:20. *Jeremiah* 7:29; 25:15-38; 32:29. *Lamentations* 2:2, 6-7. *Ezekiel* 7:8. *Habakkuk* 3:12. *Malachi* 1:1-5; 3:9
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